a

HENRY BRADSHAW SOCIETY

Founded in the Year of Our Lord 1890

for the editing of Rare Liturgical Texts.

VOL. XXII.

ISSUED TO MEMBERS FOR THE YEAR 1901,

AND

PRINTED FOR THE SOCIETY

BY

HARRISON AND SONS, ST. MARTIN'S LANE,

PRINTERS IN ORDINARY TO HIS MAJESTY.

ORDINALE SARVM

SIVE

DIRECTORIVM SACERDOTVM:

(*Liber, quem* Pica Sarum *vulgo vocitat clerus*)
auctore CLEMENTE MAYDESTON, sacerdote:

TRANSCRIBED BY THE LATE

WILLIAM COOKE, M.A.,
Sometime Honorary Canon of Chester,

AND EDITED FROM HIS PAPERS

BY

CHR. WORDSWORTH, M.A.,
Prebendary of Lincoln.

VOL. II.

London.

1902.

CONTENTS

(I. AND II.)

[It is only just to Mr. Wordsworth to make known to members of the Henry Bradshaw Society that they are indebted to him for all the illustrations and reproductions in this second volume of the *Directorium*.

J. WICKHAM LEGG.]

Primum *E.* xvi. v.[1]

[Epacte, 14, 15, *stylo antiquo ;* 22, 23, *stylo moderno.* Pascha, Mar. xxiii.]

Jan. 12.] ¶ [2]Littera dominicalis[3] *E*, secundo ydus Ianuarii, totum officium fiat de octaua Epiphanie. Et historia (*Domine, ne in ira*) inchoetur cum memoria.[4]

¶ Feria .ii. de octauis,[5] Inuitatorium triplex: ix. lectiones. Medie lectiones de sancto Hylario.

¶ Feria .iii. .iiii. et .vi., de seruicio feriali, cum Responsoriis de suis propriis feriis, et non de historia dominicali. Nihil de sanctis ibidem contingentibus, nisi memoria tantum ad vesperas et matutinas de sancta Maria. Et in his tribus feriis dicuntur tres misse dominicales, scilicet (*In excelso throno : Omnis terra :* et *Adorate*).

¶ Feria .v. et sabbato, fiant commemorationes. Ad missam in sabbato dicatur *Kyrie omnipotens : Spiritus, et alme :* et *Benedictus Marie filius.*

¶ Vbi fiunt tres commemorationes, nihil fiat de .iii. commemoratione in hac hebdomada.

Jan. 19.] ¶ Dominica in .lxx. totum de dominica.

¶ Feria .ii. de martyribus Fabiano et Sebastiano: ix. lectiones: Capitulum *Iustorum anime.*

¶ Feria .iii. de sancta Agnete: ix. lectiones: Capitulum *Confitebor.*

¶ Feria .iiii. de sancto Vincentio : ix. lectiones.

¶ Feria .v. de sancto Wulstano: ix. lectiones de communi.

¶ Feria .vi. de sancta Maria.

[1] "¶ Primum E. xvj. v.
Littera dominicalis E. pridie Idus Ianuarii, totum fiat de octa. et historia *Domine ne in ira.* cum memoria Inchoetur.
Feria v. et sabbato. de comemoracionibus.
Si fuerint iij. comemoraciones in hac ebdomada, nichil fiat de iij. [commemoracione.]" 77: (fragment.)

[2] *The chapter opens in* 97 *and* 01 (01 *om. first E.*) *with* :—Nota quod quando luna currit per v., et littera dominicalis *E.*, et in eodem anno fuerit bisextus, tunc accipietur 2 *E.* Cf. *Brev. Sarum*, p. cccxciv.

[3] dominicali : 87, 88. [4] Vide *Crede Michi* § 65, p. 46.

Epiphanie.

¶ Sabbato, de sancto Paulo, Inuitatorium triplex: ix. lectiones.

Jan. 26.] ¶ Dominica in Sexagesima: totum de dominica.

¶ Feria .ii. de sancto Iuliano, cum nocturno. Capitulum *Ecce sacerdos.*

¶ Feria .iii. de sancta Agnete,[1] cum nocturno. Capitulum *Domine, Deus meus.*

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancta Batilde, cum nocturno, et cum Responsorio *Regnum mundi.*

¶ Feria .vi. de feria: Responsoria de primo nocturno. Epistola et euangelium eiusdem ferie.

¶ Sabbato, de sancta Maria, et memoria de sancta Brigida.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[2] Ad vesperas de Purificatione Marie, solennis memoria de dominica.

Feb. 2.] ¶ Dominica in Quinquagesima, de Purificatione beate Marie,[3] maius duplex. [p. v.] Ad matutinas, missam, et ad vtrasque[4] vesperas, solennis memoria de dominica: Ad vtrasque vesperas dicitur[5] hymnus *Quod chorus vatum.* Nulla[6] memoria de sancto Blasio.

¶ Feria .ii. de feria. Responsoria de primo nocturno. Missa dominicalis. Nihil[7] de festo loci ista hebdomada.

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii. in capite ieiunii, de feria.

¶ Ab hac die vsque ad dominicam in albis, nihil fiat de festis trium lectionum, nisi tantum memoria ad vesperas et ad matutinas de sancta Maria.

¶ Feria .v. de sancta Agatha: ix. lectiones: Capitulum *Confitebor*, et memoria de ieiunio tantum.

¶ Feria .vi. Responsoria de secundo nocturno.

¶ Sabbato, de feria. Responsoria de tercio nocturno; et Responsoria ferialia pretermittantur.

Feb. 9.] ¶ Dominica prima quadragesime, totum de dominica.

[1] 2do.
[2] commemoratio *om.* 87, 88.
[3] 'Non differatur' *Crede M.* §§ 68, 135; pp. 47, 68.
[4] secundas *for* ad vtrasque: 87, 88.
[5] dicatur: 88.
[6] et *before* nulla: 87, 88.
[7] et *before* nihil: 87, 88.

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .iii. et sabbato, dicatur Responsorium feriale.

¶ †Feria .iiii.[1] ad vesperas beate Marie virginis, memoria de sancta Scolastica.†

Feb. 16.] ¶ Dominica .ii. quadragesime, totum de dominica. Et de sancta Iuliana, memoria ad vesperas et matutinas beate Marie.

¶ Feria .ii. .iii. .iiii. .v. et .vi. de ieiunio. Et in .iiii. feria dicitur Responsorium feriale, et aliud in .vi. feria: et Responsorium *Pater, peccaui* hoc anno pretermittatur.

¶ Sabbato, de sancto Petro.[2] Inuitatorium triplex: ix. lectiones.

Feb. 23.] ¶ Dominica .iii. quadragesime, totum de dominica. Secunde vespere erunt de sancto Mathia, et solennis memoria de dominica.

¶ Feria .ii. de sancto Mathia: Inferius duplex: et solennis memoria de ieiunio.

¶ Feria .iii. .iiii. .v. et .vi., de ieiunio. In .v. feria dicitur primum Responsorium feriale, et alia duo in .vi. feria.

¶ Sabbato, de sancto Dauid: ix. lectiones.

¶ In anno bisextili erit seruicium de sancto Mathia in .iii. feria: Et in .ii. feria, de ieiunio.

¶ Et tunc ab hoc sabbato, vsque ad inceptionem historie (*In principio*), accipiatur[3] primum *D*, pro littera dominicali[3]: et inchoetur ad .iiii. dominicam quadragesime.

Mar. 2.] ¶ Dominica .iiii. quadragesime, totum de dominica.

¶ Feria .ii. de sancto Cedda: ix. lectiones.[4]

¶ [5]Feria .iii. de sancto Dauid.†

¶ Feria .iiii., et in[6] ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .v. dicatur Responsorium feriale.[7]

[1] *The numbers iii. and iiii. transposed:* vesperas et matutinas *added:* 87, 88. (St. Scholastica is on feria ii.)

[2] Cathedra S. Petri.

[3]—[3] *words transposed* 87, 88.

[4] de communi: *add.* 97, 01.

[5]—[7] Feria iii. et in ceteris feriis per ebdomadam de ieiunio. In v. feria dicatur Responsorium feriale: 87, 88.

[6] in: *om.* 97, 01.

Mar. 9.] ¶ Dominica in Passione Domini, totum de dominica.

¶ Feria .ii. .iii. .v. .vi. et sabbato, de ieiunio. Et in .v. feria dicitur[1] octauum Responsorium historie, cum duobus ferialibus.

¶ Feria .iiii. de sancto Gregorio, Inferius duplex: Capitulum *Ecce sacerdos.*

Mar. 16.] ¶ Dominica in ramis Palmarum, totum de dominica.

¶ Festa sanctorum Edwardi, Cuthberti, et Benedicti differantur vsque ad eorum translationes.[2]

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .iii., dicantur Exequie Mortuorum cum ix. lectionibus, et cum missa in crastino. Deinceps non dicantur quotidiane Exequie Mortuorum in conuentu, vsque post (*Deus omnium*).

Mar. 23.] ¶ Die Pasce, et per hebdomadam, totum de solennitate festi.

¶ Festum Annunciationis differatur in terciam feriam post octauam Pasce.[3] Omnibus festis cum regimine chori, vsque ad vigiliam Ascensionis, fiat solennis memoria de resurrectione; nisi in Inuentione Sancte Crucis, et in sabbatis ad vesperas.

Mar. 30.] ¶ Dominica (*In albis*), prima post Pasca, minus duplex: totum de dominica: memoria et missa de resurrectione. Non dicatur (*Deus, qui hodierna die*; sed *Deus, qui per vnigenitum*).

¶ Feria .ii. de feria. Responsoria *Dignus es.* Missa dominicalis.

¶ Feria .iii. de Annunciatione Marie, minus duplex: et fiat processio ante missam, et solennis memoria ad secundas vesperas de festo loci, et memoria de resurrectione.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancto Ricardo. Ad vesperas sancti Ambrosii, memoria de sancto Ricardo, antiphona *Lux perpetua* maior, versiculus *Gaudete.*

¶ Feria .vi. de sancto Ambrosio: Inferius duplex: Capitulum *Ecce sacerdos.* Ad matutinas legantur lectiones de proprietate, non de omelia.

[1] dicatur: 87, 88.
[2] Transl. S. Edwardi R.M., Jun. xx.
,, S. Cuthberti, Sept. iv.
,, S. Benedicti, Jul. xi.
[3] April i.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio,[1] et missa dominicalis cantetur in capitulo.

Apr. 6.] ¶ Dominica .ii. post Pasca, de seruicio dominicali: tercium Responsorium a duobus cantetur. [p .vi.] In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsoria *Dignus es:* missa dominicalis.

¶ Feria .iii. de feria. Responsorium *Locutus.* Missa *Salus populi.*

¶ Feria .iiii. de feria. Responsorium *Vidi portam.*

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Dignus es.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna commemoratio. Et tunc in .iiii.[2] feria dicitur[3] Responsorium *Locutus:* Et in .vi. feria dicitur[3] Responsorium *Vidi portam.*

Apr. 13.] ¶ Dominica .iii. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de martyribus.[4] Inuitatorium duplex: tres lectiones[5] sine regimine chori.

¶ Feria .iii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iiii. de feria. Responsorium *Locutus est.* Missa eiusdem ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Vidi portam.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna com memoratio.

[1] commemoratio: *om.* 87, 88.
[2] iii.: 87, 88.
[3] dicuntur: 87, 88.
[4] SS. Tiburtio et Valeriano.
[5] tres lectiones *transposed:* 88.

Apr. 20.] ℭ Dominica .iiii. post Pasca: de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

ℭ Feria .ii. de feria. Responsorium *Narrabo*. Missa dominicalis.

ℭ Feria .iii. de festo loci.

ℭ Feria .iiii. de sancto Georgio, minus duplex.

ℭ Feria .v. de feria. Responsorium *Hymnum*. Epistola et euangelium de .iiii. feria.

ℭ Feria .vi. de sancto Marco, Inferius duplex.

ℭ Sabbato, de sancta Maria.

ℭ Vbi fiunt tres commemorationes, in .ii. feria fiat vna, et missa dominicalis in .v. feria cantetur. Ad vesperas, in processione versiculus *Dicant nunc* in superiori gradu cantetur.

Apr. 27.] ℭ Dominica .v. post Pasca, de seruicio dominicali. In laudibus omnes antiphone dicantur. Vespere erunt de sancto Vitale: memoria de dominica, et de resurrectione.

ℭ Feria .ii. de sancto Vitale, et[1] memoria de ieiunio, cum versiculo *Surrexit Dominus de sepulcro;* et postea fiat memoria de resurrectione.

ℭ Feria .iii. de sancta Maria. Missa dominicalis in processione cantetur.

ℭ Feria .iiii. de feria. Responsorium *Deduc.*

ℭ Vbi fiunt tres commemorationes, tunc in hac vigilia dicitur[2] Responsorium *Hymnum*, et Responsoria de .iiii. feria pretermittantur.

ℭ Feria .v. dies Ascensionis: festum principale. Ad secundas vesperas, fiat solennis memoria de apostolis.[3]

ℭ Feria .vi. de apostolis,[4] Inferius duplex. Vespere erunt de apostolis, et memoria de sancta Cruce: et de martyribus[5]: et de octauis.[6] Et fiat processio cum antiphona *O crux gloriosa.*

ℭ Sabbato, de sancta Cruce,[7] et memoria de sanctis,[5] cum antiphona *Lux perpetua* minor[8]: et de octauis. Ad vesperas de sancta Cruce fiat memoria de octauis[6] tantum.[9]

[1] et: *om.* 87, 88.
[2] dicuntur: 87, 88.
[3] SS. Philippo et Iacobo.
[4] '*Alleluya* versus *Nonne cor nostrum* dicitur.' *Crede M.* § 106, p. 59. Cf. *ibid.* § 109, p. 61.
[5] SS. Alexandro etc.
[6] Ascensionis.
[7] The Invention of the Cross.
[8] *Lux perpetua* minor: *Crede M.* § 144, p. 70.
[9] et antiphone et Responsoria de sabbato in isto anno pretermittantur: *add.* 97, 01.

Mai 4.] ℭ Dominica infra octaúas Ascensionis, totum de dominica, et memoria de octauis.

ℭ Feria .ii. de octauis. Antiphone et Responsoria de .vi. feria.

ℭ Feria .iii. de sancto Iohanne apostolo. Inuitatorium triplex: et memoria de octauis.[1]

ℭ Feria .iiii. [de] sancto Iohanne de Beuerlaco: tres lectiones cum regimine chori, cum memoria de octauis.

ℭ Feria .v. de octaua,[1] Inuitatorium triplex: Ad vesperas, antiphona *Sub tuam.*

ℭ Feria .vi., de sancta Maria.

ℭ Sabbato, de vigilia Penthecostes.[2]

Mai 11.] ℭ Die Penthecostes, et per hebdomadam, totum de festo. Nulla fiat memoria per hebdomadam de Sancto Spiritu ad vesperas et ad matutinas beate marie virginis.

ℭ Quia vere sunt .xxvii. dominice per estatem, Ideo vna dominica differatur infra octauas Corporis Christi.[3] Et alia dominica differatur in die sancti Laurentii.[4]

Mai 18.] ℭ Die Sancte Trinitatis, totum de festo. Ad secundas vesperas de sancto Dunstano fiat memoria sub silentio.

ℭ Feria .ii. de sancto Dunstano: ix. [5]lectiones:[6] memoria[6] de virgine,[7] et postea de octauis.[8]

ℭ Feria .iii. de festo loci.

ℭ Feria .iiii. de sancta Maria, et memoria de octauis.[8]

ℭ Feria .v. festum Corporis Christi: maius duplex: Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymnus, et versiculus, sicut ad primas vesperas. Et sic per totas octauas,[9] quando de octauis agitur.

ℭ Feria .vi. de octauis Corporis Christi, et memoria de octauis Trinitatis.

ℭ Quotidie per octauas[9] et in octaua, dicatur Sequentia *Ecce panis angelorum.* Ad memoriam de octauis in festis Sanctorum

[1] Ascensionis.
[2] Penthecostes: *om.* 87, 88.
[3] May xxv.
[4] Aug. x.
[5] 'erunt medie lectiones de ipsis octa.' *Crede M.* § 111, p. 61.
[6]—[6] medie lectiones de octauis Trinitatis erunt cum versiculo et Responsoriis de primo nocturno, memoria: 87, 88: et medie lectiones de octauis Trinitatis, memoria tantum. 97, 01.
[7] S. Potenciana.
[8] Trinitatis
[9] Corporis Christi.

ad vesperas, versiculus *Panem de celo ;* et ad matutinas, versiculus *Posuit fines.*

¶ Sabbato, de octauis[1] : tres lectiones : et memoria de octauis Trinitatis. Ad vesperas sancti [p .vii.] Aldelmi fiat memoria de sancto Vrbano : et de octauis Corporis Christi tantum, cum antiphona *O quam suavis.* Nulla memoria de dominica, neque de Trinitate, nec processio fiat.

Mai 25.] ¶ Dominica infra octauas Corporis Christi, totum de sancto Aldelmo. Medie lectiones de sancto Vrbano martyre. Nonum Responsorium a duobus cantetur, propter octauas : memoria de octauis[1] et de martyre[2] tantum. Ad primam, antiphona *Te iure.* Ad vesperas sancti Augustini, memoria de sancto Aldelmo et de octauis[1] tantum. Ad completorium, in hymno versus (*Deo patri*).

¶ Feria .ii. de sancto Augustino, Inferius duplex : et memoria de octauis.[1]

¶ Feria .iii. de octauis : versiculus et Responsoria de tercio nocturno.

¶ Feria .iiii. de octauis : versiculus et Responsoria de primo nocturno, et memoria de sancto Germano. Ad vesperas, hec sola antiphona, *Sacerdos :* psalmus *Dixit Dominus,* et cetera omnia, sicut in primis vesperis festi.

¶ Feria .v. de octaua,[1] Inuitatorium triplex : ix. lectiones : Ad secundas vesperas, antiphona *Sapientia :* psalmus *Dixit Dominus :* Hymnus *Sacris solenniis :* versiculus *Panem de celo :* memoria de festo loci.

¶ Feria .vi. de festo loci.

¶ Sabbato, de sancta Maria, et memoria de sancta Petronilla. Ad vesperas dicitur Responsorium *Deum time :* memoria de sancto Nicomede : de Trinitate : et fiat processio, et dicitur psalmus *Ad te leuaui.*

Jun. 1.] ¶ Dominica prima historie (*Deus omnium*), de[3] dominica. In laudibus omnes antiphone dicantur, et due memorie.[4]

¶ Hic incipiunt quotidiane Exequie Mortuorum.

¶ Feria .ii. de martyribus[5]; Inuitatorium duplex : .iii. lectiones.

[1] Corporis Christi. S. Urbano.
[3] totum *before* de : 87, 88.
[4] 'Ad matutinas, memoria de sancto [Nichomede], de Trinitate ; et processio.' *Brev.* p. mcxlii.
[5] SS. Marcellino et Petro.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria, et dicuntur Responsoria de primo nocturno.

¶ Feria .v. de martyribus[1]; Inuitatorium duplex: tres lectiones.

¶ Feria .vi. de feria, et dicitur[2] primum Responsorium feriale: missa *Salus populi.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, In .vi. feria fiat vna commemoratio. Et tunc in .iiii. feria dicuntur duo Responsoria ferialia, et tercium pretermittatur isto anno. Ad vesperas, memoria de confessore,†[3] et de Trinitate, et processio fiat.

Jun. 8.] ¶ Dominica .ii. historie (*Deus omnium*), De seruicio dominicali. Medie lectiones de confessore.†[3] In laudibus, vna antiphona.

¶ Feria .ii. de sancto Edmundo.[4] Medie lectiones de martyribus[5]: versiculus [6]*Exultent iusti*:[6] Responsoria de primo nocturno, Inuitatorium triplex.

¶ Feria .iii. de festo loci.

¶ Feria .iiii., de sancto Barnaba, Inuitatorium triplex: ix. lectiones.

¶ Feria .v. de martyribus.[7] Responsoria de secundo nocturno.

¶ Feria .vi. de feria. Responsoria de primo nocturno. Missa quarte ferie.

¶ Sabbato, de sancta Maria et memoria de sancto Basilio.

¶ Vbi fiunt tres commemorationes, In .vi. feria fiat vna commemoratio.

Jun. 15.] ¶ Dominica .iii.,[8] de seruicio dominicali. Medie lectiones de martyribus.[9] In laudibus, vna antiphona.

¶ Feria .ii. de sancto Ricardo: ix. lectiones: Medie lectiones de martyribus,[10] cum versiculo et Responsoriis de secundo nocturno.

¶ Feria .iii. de festo loci.

[1] SS. Bonifacio et sociis.
[2] dicatur: 87, 88.
[3] Medardo et Gildardo.
[4] Translatio S. Edmundi archiepiscopi.
[5] SS. Primo et Feliciano.
[6]—[6] *om.* 97, 01.
[7] SS. Basilide etc.
[8] *h.e.* Dom. iii. historiæ *Deus omnium*, et iiii. post Trinitatem.
[9] SS. Vito etc.
[10] SS. Cirico et Iulitta.

❡ Feria .iiii. de martyribus,[1] Inuitatorium duplex. Responsoria de tercio nocturno, cum Responsorio *Hec est vera.*

[❡ Feria .v. de martyribus,[2] Inuitatorium duplex : iii. lectiones. Responsoria de primo nocturno, cum Responsorio *Hec est vera.*][3]

❡ Feria .vi. de sancto Edwardo[4] : ix. lectiones de alio festo.

❡ Sabbato, de sancta Maria.

❡ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio.

Jun. 22.] ❡ Dominica .iiii. de sancto Albano : ix. lectiones cum Responsorio *Percepturus.*[5]

❡ Feria .ii. de virgine,[6] cum nocturno, cum Responsorio *Regnum mundi.* Missa de vigilia.[8]

❡ Feria .iii., de sancto Iohanne baptista : minus duplex.[7]

❡ Feria .iiii. de festo loci : et memoria de octauis.[8]

[❡ Feria .v. de martyribus (Iohanne et Paulo) ; Inuitatorium duplex .iii. lectiones, sine regimine chori.

❡ Feria .vi. de sancta Maria, et memoria de octauis.[9]] Ad completorium sancti Leonis, super (*Te lucis*) dicitur cantus dominicalis.

❡ Sabbato, de sancto Leone, cum nocturno. Missa de vigilia.[10] Ad vesperas, fiat memoria sub silentio de dominica : de[11] Trinitate, Nulla[12] processio.

Jun. 29.] ❡ Dominica .v., totum de sanctis apostolis Petro et Paulo : minus duplex.[13]

❡ Feria .ii., de sancto Paulo, Inuitatorium triplex, et due memorie.[14]

❡ Feria .iii. de sancta Maria, cum memoria de octauis sancti Iohannis. Ab† vesperas, de Visitatione beate Marie.

❡ Feria .iiii. de Visitatione beate Marie,[15] maius duplex. Et octaue cum regimine chori.

[1] SS. Marco et Marcelliano. [SS. Gervasio et Prothasio.]
[3] *In* 87, 88 : *om.* 95, 97, 01.
[4] Transl. S. Edwardi R.M. (Festum, aliud Mar. xviii.).
[5] Missa dominicalis dicitur in capitulo, cum memoria de Trinitate tantum. *Brev.*
[6] S. Etheldreda.
[7] Ad ii. vesperas, solennis memoria de festo loci. *Brev.* p. mcxlii.
[8] Nat. S. Iohannis Bapt. [9] *In* 87, 88.
[10] SS. Petr. et Paul. [11] et *before* de : 87, 88. [12] sed *before* nulla : 87, 88.
[13] 'Iste erit cantus, sive hymnus, in laudibus : *Exultet celum laudibus.*' *Crede M.* § 155, p. 71.
[14] 'Ad ii. vesp., que erunt de S. Maria, memoria de Apostolis [Petro et Paulo], et de octauis [Natiuitatis S. Johannis Bapt.].' *Brev.* p. mcxlii.
[15] festum : *inserted* 87, 88

¶ Feria .v. [p .viii.] de octauis Visitationis [1]Marie virginis,[1] tres lectiones.

¶ Feria .vi. de sancto Martino : ix. lectiones. Medie lectiones de apostolis[2] : et solennis memoria de octauis Visitationis Marie.[3]

¶ Sabbato, de octauis.[4] Ad vesperas, de octauis apostolorum,[2] memorie de octauis Visitationis Marie : de dominica : de Trinitate : et processio fiat.

Jul. 6.] ¶ Dominica .vi., de octauis apostolorum[2] : et tantum memoria de octauis Visitationis Marie : de dominica : et de Trinitate. Ad vesperas sancti Thome,[5] solennis memoria de[6] octauis Visitationis Marie, et de apostolis[2] priuatim.[6]

¶ Feria .ii. de sancto Thoma,[7] minus duplex.

¶ Feria .iii., de octauis Visitationis Marie. Ad vesperas, hec sola antiphona super psalmos, *Eterni patris.* Et ceteri psalmi de sancta Maria, et cetera sicut ad primas vesperas.

¶ Feria .iiii. totum[8] de octaua :[4] ix. lectiones sicut[9] in prima die, preter Responsorium quod non dicetur ad secundas vesperas : memoria de festo loci, et de martyribus.[10]

¶ Feria .v. de festo loci, et memoria de martyribus.[11]

¶ Feria .vi. de sancto Benedicto : ix. lectiones.

¶ Sabbato, de sancta Maria. Ad vesperas reliquiarum fiat memoria de dominica, et de Trinitate sub silentio.

Iul. 13.] ¶ Dominica .vii. festum reliquiarum, maius duplex.

¶ Quotidie per hebdomadam fiat memoria de reliquiis, cum Oratione, sicut ad quotidianas matutinas beate Marie Marie† virginis.[12]

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancto Swithuno : ix. lectiones de communi.

¶ Feria .iiii. de sancto Osmundo : ix. lectiones de communi.

¶ Feria .v. de sancto Kenelmo, Inuitatorium duplex : tres lectiones.

[1]—[1] *om.* 87, 88.
[2] SS. Petr. et Paul.
[3] Marie : *om.* 87, 88.
[4] Visitationis.
[5] archiep.
[6]—[6] apostolis priuatim, et Visitationis Marie, et solennis memoria de octauis ad vtrasque vesperas et ad missam, 97 : apostolis, et de octaua Visitationis Marie (*then concluding as* 97), 01.
[7] festum : *add.* 87, 88 (archiep.).
[8] totum : *om.* 97, 01.
[9] totum *before* sicut : 87, 88.
[10] SS. Processo, Martiniano et Swithuno.
[11] Septem Fratribus.
[12] Marie : *om.* 87.

¶ Feria .vi. de sancto Arnulpho : Inuitatorium simplex : tres lectiones de communi. Capitulum *Omnis pontifex.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iiii.[1] feria fiat vna commemoratio,[2] et missa dominicalis cantetur in[3] vi. feria pro summa missa.[3] Ad vesperas, antiphona *Montes Gelboe:* memoria de reliquiis : [4]de dominica[4] : de Trinitate : et processio fiat.

Jul. 20.] ¶ Dominica .viii. de sancta Margareta : ix. lectiones sine expositione. Capitulum *Domine, Deus meus.*

¶ Feria .ii. de festo loci. Et memoria de sancta Praxede.

¶ Feria .iii. de sancta Maria Magdalena, Inuitatorium triplex : ix. lectiones : et memoria de abbate.[5]

¶ Feria .iiii. de sancta Maria, et memoria de martyre.[6]

¶ Feria .v., de virgine,[7] cum nocturno. Capitulum *Confitebor.*

¶ Feria .vi. de sancto Iacobo apostolo : Inferius duplex : Ad vesperas,[8] solennis memoria de sancta Anna.

¶ Sabbato, de sancta Anna ; Inuitatorium triplex : ix. lectiones. Vespere erunt de sancta Anna : memoria de Septem Dormientibus : de dominica, antiphona *Rex autem Dauid:* de Trinitate : et processio fiat.

Jul. 27.] ¶ Dominica .ix. de seruicio dominicali : medie lectiones de martyribus.[9] In laudibus, vna antiphona.

¶ Feria .ii. de sancto Samsone, Inuitatorium duplex : tres lectiones : memoria de sancto Panthaleone.

¶ Feria .iii. de martyribus,[10] Inuitatorium duplex : tres lectiones.

¶ Feria .iiii. de martyribus,[11] Inuitatorium duplex[12] : tres lectiones.

¶ Feria .v. de festo loci, et memoria de sancto Germano.

¶ Feria .vi. de sancto Petro apostolo[13] ; Inuitatorium triplex : ix. lectiones : memoria de martyribus.[14]

¶ Sabbato, de sancta Maria : memoria[15] de festo.[16]

[1] v. ; 87, 88 : vi. ; 97, 01.
[2] commemoratio : *om.* 87, 88.
[3]—[3] capitulo infra hebdomadam, 97, 01.
[4]—[4] *om.* 87, 88.
[5] S. Wandragesilo.
[6] S. Apollinare.
[7] S. Christina.
[8] secundas vesperas : 87, 88.
[9] Septem Dormientibus.
[10] SS. Felice, Simplicio, Faustino et Beatrice.
[11] SS. Abdon et Sennen.
[12] triplex : 97, 01.
[13] ad vincula.
[14] SS. Machabeis.
[15] et *before* memoria : 87, 88.
[16] S. Stephani.

¶ Vbi fiunt tres commemorationes, in .iiii.[1] feria fiat vna commemoratio.

¶ Ab hac die vsque ad inceptionem historie (*Domine, ne in ira*) accipiatur sextum E, pro littera dominicali.

Sequitur secundum *E.*[2]

[1] ii. : 97, 01.
[2] Tailpiece *om.* 87 : Tailpiece *om.* 88 : heading to next section *om.* 95, 97, 01.

[Secundum *E*. xviii. xiii. ii. x.

Epacte, 7, 9, 11, 12, *stylo antiquo;* 15, 16, 17, 18, 19, 20, 21, *stylo moderno*. Pascha, Mar. xxx.]

Jan. 14.] ¶ [1]Feria .iii. in crastino octauarum Epiphanie, de sancto Felice, Inuitatorium simplex : iii. lectiones : Capitulum *Omnis pontifex*. In missa dicuntur quinque collecte.

¶ Hac die incipiunt Exequie Mortuorum.

¶ Feria .iiii. de sancto Mauro, Inuitatorium simplex : tres lectiones.

¶ Feria .v. de festo loci, et memoria de festo.[2]

¶ Feria .vi. de sancto Sulpitio, Inuitatorium simplex : tres lectiones.

¶ Sabbato, de sancta Maria : [q. i.] Et memoria de sancta Prisca.

¶ Vbi fiunt tres commemorationes, in quarta feria fiat vna commemoratio.

Jan. 19.] ¶ Littera dominicalis[3] *E*, decimo quarto kalendas Februarii, Dominica .i. post octauas Epiphanie, tota cantetur historia (*Domine, ne in ira*). In laudibus omnes antiphone dicantur.

¶ Festum sancti Wulstani differatur in .v. feriam.

¶ Feria .ii. de martyribus Fabiano et Sebastiano : ix. lectiones. Capitulum *Iustorum anime*.

¶ Feria .iii. de sancta Agnete : ix. lectiones : Capitulum *Confitebor*.

¶ Feria .iiii. de sancto Vincentio : ix. lectiones.

¶ Feria .v. de sancto Wulstano : ix. lectiones : omnia[4] de communi.

¶ Feria .vi. de sancta Maria : et due misse dominicales, scilicet *Omnis terra* et *Adorate*, dicuntur in capitulo : Vna in .iiii. feria, et altera in vi. feria. In missa,[5] *Kyrie omnipotens : Spiritus, et alme :* et *Benedictus Marie filius*.

[1] *This chapter in* 97, 01, *commences with :—*
Nota quod quando luna currit per xviii., et littera dominicalis E et in eodem anno fuerit bisextus, tunc accipietur 3 E. *omit heading*, 95, 97, 01.

[2] S. Marcelli.

[3] dominicali : 87, 88.

[4] Omnia : *om.* 87, 88.

[5] cantus super : *add.* 97, 01.

¶ Sabbato, de sancto Paulo, Inuitatorium triplex: ix. lectiones. Ad vesperas, memoria de sancto Paulo, et de sancta Maria.

Jan. 26.] ¶ Dominica in .lxx., totum de dominica.

¶ Feria .ii. de sancto Iuliano, cum nocturno.

¶ Feria .iii. de sancta Agnete,[1] cum nocturno. Capitulum *Domine, Deus meus.*

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancta Batilde, cum nocturno, et cum Responsorio *Regnum mundi.*

¶ Feria .vi. dicuntur Responsoria ferialia, cum missa eiusdem ferie.

¶ Sabbato, de sancta Maria, et memoria de vigrine[2]†.

¶ Vbi fiunt tres commemorationes, in vi. feria fiat vna commemoratio[3]: Responsoria ferialia pretermittantur.

Feb. 2.] ¶ Dominica in lx., totum de Purificatione beate Marie. Ad vtrasque vesperas, matutinas, et ad missam, fiat solennis memoria de dominica. Ad secundas vesperas, hymnus *Quod chorus vatum.* Nulla memoria de sancto Blasio.

¶ Feria .ii. de feria. Responsoria de primo nocturno. Nihil fiat de festis trium lectionum in hac hebdomada, nisi memoria ad vesperas et ad matutinas beate Marie, que precedet memoriam de Spiritu Sancto. Missa dominicalis.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancta Agatha[4]: ix. lectiones. Capitulum *Confitebor.*

¶ Feria .v. de feria. Responsoria de secundo nocturno.

¶ Feria .vi. de feria. Responsoria de tercio nocturno.[5]

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, nihil fiat de iii. commemoratione.

Feb. 9.] ¶ Dominica in Quinquagesima, totum de dominica.

¶ Feria .ii. de festo loci, et memoria de virgine.[6]

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii. in capite ieiunii, de feria.

[1] 2do.
[2] S. Brigida virgine.
[3] et: *aaa* 88.
[4] Maria: 97, 01.
[5] Epistola et euangelium eiusdem ferie: *add.* 97, 01.
[6] S. Scholastica.

¶ Ab hac .iiii. feria, vsque post octauas Pasce, nihil fiat de festis trium lectionum, nisi tantum memoria ad vesperas et matutinas beate Marie.

¶ Feria .v. .vi. et sabbato, de ieiunio, et in sabbato dicuntur Responsoria ferialia.

Feb. 16.] ¶ Dominica prima quadragesime, totum de dominica. Ad vesperas et matutinas beate Marie, memoria de sancta Iuliana.

¶ Feria .ii. .iii. .iiii. .v. et .vi., de ieunio. Et[1] in .iiii. feria dicitur Responsorium feriale.

¶ Sabbato, de sancto Petro[2]: Inuitatorium triplex : ix. lectiones. Vespere erunt de dominica, et memoria de festo.

Feb. 23.] ¶ Dominica .ii. quadragesime, de seruicio[3] dominicali.

¶ Feria .ii. de sancto Mathia : Inferius duplex.

¶ Feria .iii. .iiii. .v. et .vi. de ieiunio. In .v. feria dicitur vnum Responsorium feriale, et aliud in .vi. feria. Et Responsorium *Pater, peccaui* pretermittatur.

¶ Sabbato, de sancto Dauid†[4] : ix. lectiones.

¶ In anno bisextili, in .iii. feria fiat seruicium de sancto Mathia : Et in .ii. feria, de ieiunio.

¶ Et tunc ab hoc sabbato vsque ad inceptionem historie (*In principio*) accipiatur secundum *D.* pro littera dominicali, et inchoetur ad terciam dominicam quadragesime.

Mar. 2.] ¶ Dominica .iii. quadragesime, totum de dominica. Ad primas vesperas, fiat memoria de sancto Dauid.[4]

¶ Feria .ii. de sancto Cedda : ix. lectiones.[4]

¶ Feria .iii., et ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .v. dicitur primum Responsorium feriale, et alia duo in sabbato.

Mar. 9.] ¶ Dominica .iiii. quadragesime : totum de dominica.

¶ Feria .ii. .iii. .v. vi. et sabbato, de ieiunio. In .v. feria dicitur Responsorium feriale.

¶ Feria .iiii. de sancto Gregorio,[5] Inferius duplex : ix. lectiones : Capitulum *Ecce* [*sacerdos*].

[1] et : *om.* 87, 88.

[2] Cathedra S. Petri.

[3] historia *for* seruicio : 87, 88.

[4] de communi, secundum Sarum : *add.* 97, 01.

[5] Georgio : 88.

Mar. 16.] ¶ Dominica in Passione Domini, de seruicio dominicali.

¶ Festa sanctorum Edwardi, Cuthberti, et Benedicti differantur [q .ii.] vsque ad eorum translationes.[1]

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .iiii., et sabbato, dicuntur Responsoria ferialia pariter.

Mar. 23.] ¶ Dominica in ramis Palmarum, totum de dominica.

¶ In hac hebdomada† dicuntur Exequie Mortuorum cum ix. lectionibus, et cum[2] missa in crastino.

¶ Feria .ii. .iiii. .v. .vi. et sabbato, de ieiunio.

¶ Feria .iii., festum Annunciationis beate Marie virginis: minus duplex: solennis memoria de ieiunio.

¶ In vigilia Pasce legatur euangelium cum cereis extinctis.[3]

Mar. 30.] ¶ Die Pasce, et per hebdomadam,[4] de solennitate festi.[4]

¶ Festum sancti Ambrosii differatur vsque in[5] terciam feriam post octauas Pasche.[6] Nihil[7] de sancto Ricardo.

¶ Omnibus festis cum regimine chori, vsque ad vigiliam Ascensionis Domini, fiat solennis memoria de resurrectione, nisi in Inuentione Sancte Crucis[8] et in sabbatis ad vesperas.

Apr. 6.] ¶ Dominica (In albis), prima post Pascha: minus duplex: totum de dominica, et memoria de resurrectione, cum missa. Non dicitur (*Deus, qui hodierna die* sed *Deus, qui per vnigenitum tuum*), ad memoriam de resurrectione.

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii., de sancto Ambrosio, Inferius duplex: Capitulum *Ecce sacerdos.*

¶ Feria .iiii. de feria. Responsorium *Locutus est.*[9]

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Vidi portam.*

¶ Sabbato, de sancta Maria.

[1] vsque ad translationes eorum: 87, 88.
Transl. S. Edwardi R.M., xx. Jun.
" S. Cuthberti, iv. Sept.
" S. Benedicti, xi. Jul.

[2] cum: *om.* 87, 88.

[3] *cereis extinctis*: cf. *Crede M.* § 84, p. 52.

[4]—[4] totum de festo: 87, 88.

[5] ad *for* in: 87, 88.

[6] viii. April.

[7] et *before* nichil: 87, 88.

[8] Mai. iii.

[9] epistola et euangelium eiusdem ferie: *add.* 97, 01.

¶ Vbi fiunt tres commemorationes, in .vi.[1] feria fiat vna commemoratio.

Apr. 13.] ¶ Dominica .ii.[2] post Pascha,[2] de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de martyribus,[3] Inuitatorium duplex: tres lectiones sine regimine chori.

¶ Feria .iii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iiii. de feria. Responsorium *Locutus est.*

¶ Ferie .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Vidi portam.*

¶ Sabbato, de sancta Maria, et memoria de sancto Alphego.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

Apr. 20.] ¶ Dominica .iii. post Pascha: de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Georgio: minus duplex.

¶ Feria .v. de feria. Responsorium *Locutus est.*

¶ Feria .vi. de sancto Marco, Inferius duplex.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio,[4] propter vesperas habendas. Et tunc in .v. feria dicitur Responsorium *Vidi portam*, cum missa dominicali.

Apr. 27.] ¶ Dominica .iiii. post Pasca, de seruitio dominicali; Responsorium *Si oblitus.* Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de sancto Vitale: tres lectiones cum regimine chori.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancta Maria.

[1] v.: 97, 01.
[2]—[2] *om.* 87, 88.
[3] SS. Tiburtio et Valeriano.
[4] commemoratio: *om.* 87, 88.

¶ Feria .v. de apostolis.[1]

¶ Feria .vi. de feria. Responsorium *Narrabo.* Missa dominicalis.[2]

¶ Sabbato de Sancta Cruce : minus duplex.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat[3] commemoratio beate Marie, et in .iiii. feria fiat vna. Ad vesperas in sabbato fiat solennis memoria de dominica. Nulla[4] processio.[5]

May 4.] ¶ Dominica .v. post Pasca, de seruicio dominicali. In laudibus omnes antiphone dicuntur.

¶ Feria .ii. de feria. Responsorium *Hymnum.*

¶ Vbi fiunt tres commemorationes, in ista .ii. feria dicitur[6] Responsorium *Narrabo.*[7]

¶ Feria .iii. de sancto Iohanne euangelista ante portam latinam, Inuitatorium triplex : tres lectiones.

¶ Feria .iiii. de sancto Iohanne de beuerlaco : tres lectiones[8] cum regimine chori. Ad vesperas, fiat memoria priuatim de sancto Iohanne episcopo.[9]

¶ Feria .v., dies Ascensionis Domini : festum principale.

¶ Feria .vi. de octauis.[10]

¶ Sabbato de octauis,[10] et memoria de martyribus.†[11]

§¶ Feria .iii. et .iiii. de seruicio octauarum.[12] [*h.e.* May 13, 14.]

¶ Feria .v. de octaua[10] : [q .iii.] Inuitatorium triplex. In laudibus omnes antiphone dicuntur. Ad secundas vesperas, memoria de sancta Maria, Antiphona *Sub tuam.*

¶ Feria .vi. de sancta Maria, sine aliqua memoria.

¶ Sabbato, de vigilia Penthecostes.

May 18.] ¶ Die Penthecostes, et per hebdomadam, totum de festo.

[1] SS. Philippo et Iacobo.

[2] 'Missa dominicalis dicitur in capitulo in iii. Feria.' *Brev.* p. dccccxxii.

[3] vna : *add.* 97, 01.

[4] sed *before* nulla : 87, 88.

[5] et tunc missa dominicalis dicitur in capitulo feria ii. : *add.* 97, 01.

[6] dicuntur : 87, 88.

[7] et Responsoria de iii. et iiii. feria et Responsorium *Dicant nunc* in eodem anno pretermittantur : *add.* 97, 01.

[8] de communi secundum Sarum : *add.* 97, 01.

[9] de Beverlaco.

[10] Ascensionis.

[11] ad vesperas nulla memoria : [May 11.] ¶ Dominica infra octauas Ascensionis, totum de Dominica, et memoria de octauis. ¶ Feria ii. de octauis, et memoria de Martyribus : *add.* 87, 88 : Feria ii de octauis, et memoria de martyribus, *alone aaa.* 97, 01. § *But* 95 *omits two days.*

[12] octaue : 97, 01 (Ascensionis).

¶ Vna dominica per estatem differatur, scilicet in die sancti Laurentii. Cetere vero dominice priuatas[1] aut solennes habeant memorias.

May 25.] ¶ In die Sancte Trinitatis, totum de festo. Nihil[2] de sancto Vrbano.

¶ Festum sancti Aldelmi differatur in terciam feriam. Vespere erunt de Sancta Trinitate, et solennis memoria de sancto Augustino.

¶ Feria .ii. de sancto Augustino, Inferius duplex. Ad secundas vesperas memoria de sancto Aldelmo: sed[3] de octauis sub silentio.

¶ Feria .iii. de sancto Aldelmo: .ix. lectiones: Medie lectiones de octauis Trinitatis. Ad vesperas memoria de sancta Maria, Antiphona *Sub tuam:* et memoria de octauis.[4]

¶ Feria .iiii. de sancta Maria, et memoria de octauis,[4] post memoriam de sancto Germano.

¶ Feria .v. festum[5] Corporis Christi: maius duplex: Ad secundas vesperas antiphona *Sapientia*: psalmi, hymnus, et versiculus, sicut in primis vesperis. Et sic per totas octauas,[6] quando de octauis agitur.

¶ Feria .vi. [de] octauis[6]: tres lectiones: et memoria de octauis Trinitatis.

¶ Quotidie per octauas,[6] et in octaua, dicatur Sequentia *Ecce panis angelorum.* Ad memoriam de octauis, in festis sanctorum ad vesperas, versiculus *Panem de celo:* Ad matutinas, versiculus *Posuit fines.*

¶ Sabbato, de octauis[6] et memoria de virgine,[7] et de octauis Trinitatis. Ad vesperas memoria de martyre;[8] de dominica, antiphona *Loquere, Domine*: de Trinitate: et processio fiat.

Jun. 1.] ¶ Dominica prima post festum Sancte Trinitatis, de Corpore Christi: memoria de sancto Nichomede tantum: memoria de dominica[9] cum missa in capitulo, et memoria de Trinitate. Ad primam antiphona *Te iure.*

¶ Feria .ii. de octauis[6]: tres lectiones: et memoria de martyribus.[10]

¶ Feria .iii. de octauis.[6]

[1] aut: *add before* priuatas: 87, 88.
[2] et *before* nihil: 87, 88.
[3] primo: *after* sed 97, 01.
[4] Trinitatis.
[5] de festum † 01.
[6] Corporis Christi.
[7] S. Petronilla.
[8] S. Nichomede.
[9] 'nihil de dominica fiat, neque processio, quia hic differtur [una] dominica. *Brev. Sar.* 16, 31, p. mcxliii., [57].
[10] SS. Marcellino et Petro.

¶ Feria .iiii. de octauis.[1] Ad vesperas, hec sola antiphona *Sacerdos:* psalmus *Dixit Dominus;* et cetera omnia, sicut ad primas vesperas festi.

¶ Feria .v. de octaua.[1] Inuitatorium triplex: .ix. lectiones: memoria tantum de martyribus.[2] Ad secundas vesperas antiphona *Sapientia*: psalmus *Dixit Dominus*: Hymnus *Sacris solennis*: versiculus *Panem de celo.*

¶ Feria .vi.[3] de festo loci, cum Psalmo *Ad te leuaui.*

¶ Sabbato, de sancta Maria. Ad vesperas memoria de confessore†[4]: de Trinitate: et processio fiat.

Jun. 8.] ¶ Dominica .ii. tota cantetur historia: memoria tantum de confessore.†[4] In laudibus, vna antiphona.

¶ Feria .ii. de sancto Edmundo[5]: Inuitatorium triplex: .ix lectiones. Medie lectiones de martyribus.[6]

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Barnaba: Inuitatorium triplex: .ix. lectiones.

¶ Feria .v. de martyribus.[7] Inuitatorium duplex: tres lectiones: Responsoria de secundo nocturno.

¶ Feria .vi. de feria. Et dicatur primum Responsorium feriale cum missa quarte ferie.

¶ Sabbato, de sancta Maria, et memoria de sancto Basilio.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio. Et tunc omnia Responsoria ferialia pretermittantur.

Jun. 15.] ¶ Dominica .iii. historie (*Deus omnium*), de seruicio dominicali. Medie lectiones de martyribus.[8] In laudibus, vna antiphona.

¶ Feria .ii. de sancto Ricardo: .ix. lectiones: Medie lectiones de martyribus,[9] cum versiculo et Responsoriis de secundo nocturno.[10] Sextum Responsorium *O veneranda.*[10]

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de martyribus.[11] Responsoria de tercio nocturno cum responsorio *Hec est vera.*

[1] Corporis Christi.
[2] SS. Bonifacio, etc.
[3] v.: 87, 88.
[4] SS. Medardo, etc.
[5] archiep. conf.
[6] SS. Primo et Feliciano.
[7] SS. Basilide, etc.
[8] SS. Vito, Modesto et Crescentia.
[9] SS. Cirico et Iulitta.
[10]—[10] *om.* 87, 88.
[11] SS. Marco et Marcelliano.

¶ Feria .v. de martyribus,[1] cum Responsorio *Hec est vera.*

¶ Feria .vi. de sancto Edwardo[2]: [3]nouem lectiones.[3] Ad vesperas, antiphona *Iste sanctus*: Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert temptationem.*

¶ Sabbato, de sancta [q .iiii.] Maria.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio. Ad vesperas de sancto Albano, antiphona *Beatus vir*: Capitulum *Iste sanctus.* Responsorium *Percepturus*: memoria de dominica: de Trinitate: et processio fiat.

Jun. 22.] ¶ Dominica .iiii. totum de sancto Albano. Missa dominicalis in capitulo dicatur.

¶ Feria .ii. de virgine,[4] cum nocturno; et Responsorium *Regnum mundi.*

¶ Feria .iii. de sancto Iohanne baptista: minus duplex: nouem lectiones. Ad secundas vesperas, solennis memoria de festo loci.

¶ Feria iiii. de festo loci: et memoria de octauis.[5]

¶ Feria .v. de martyribus.[6] Inuitatorium duplex: tres lectiones sine regimine chori.

¶ Feria .vi. de sancta Maria et memoria de octauis.[5] Ad completorium sancti Leonis, super (*Te lucis*) dicatur cantus dominicalis, propter octauas.

¶ Sabbato, de sancto Leone cum nocturno. Ad vesperas de apostolis,[7] memoria de dominica, de[8] Trinitate sub silentio fiant, sine processione.

Jun. 29.] ¶ Dominica .v. de apostolis Petro et Paulo.

¶ Feria .ii., de sancto Paulo, Inuitatorium triplex: .ix. lectiones.

¶ Feria .iii. de sancta Maria, cum memoria de octaua[9] sancti Iohannis.[10] Ad vesperas, de Visitatione beate Marie.

¶ Feria .iiii. de Visitatione beate Marie: festum maius duplex: et de octauis cum regimine chori.

¶ Feria .v. de octauis Visitationis Marie: tres lectiones.

[1] SS. Gervasio et Prothasio.
[2] rege et mart.
[3]—[3] *om.* 87, 88.
[4] S. Etheldreda.
[5] Nat. S. Iohannis Bapt.
[6] SS. Iohanne et Paulo.
[7] SS. Petr. et Paul.
[8] et *before* de: 87, 88.
[9] octauis: 97, 01.
[10] Missa de octauis dicitur in capitulo: *add.* 97, 01.

¶ Feria .vi. de sancto Martino : .ix. lectiones : Medie lectiones de apostolis[1] : et solennis memoria de octauis Visitationis beate Marie.

¶ Sabbato, de octauis.[2] Ad vesperas de octauis apostolorum,[1] memorie de octauis Visitationis : de dominica : de Trinitate : et processio fiat.

Jul. 6.] ¶ Dominica .vi. de octaua apostolorum et tantum memoria de octauis Visitationis : de dominica : et de Trinitate.[3] Ad vesperas sancti Thome, solennis memoria de octauis Visitationis : et[4] de apostolis priuatim.

¶ Feria .ii., de sancto Thoma : festum minus duplex.[5]

¶ Feria .iii. de octaua Visitationis Marie. Ad vesperas, hec sola antiphona super psalmos, *Eterni patris.* Et ceteri psalmi de sancta Maria : et cetera, sicut ad primas vesperas.

¶ Feria .iiii. totum de octaua[6] : .ix. lectiones : totum sicut in prima die, preter Responsorium, quod non dicetur ad secundas vesperas : memoria de festo loci, et de martyribus.[7]

¶ Feria .v. de festo loci, et memoria de martyribus.[7]

¶ Feria .vi. de sancto Benedicto : .ix. lectiones.

¶ Sabbato, de sancta Maria. Ad vesperas reliquiarum, memoria de dominica, et de Trinitate, sub silentio fiant.

Jul. 13.] ¶ Dominica .vii. festum reliquiarum : maius duplex : per totas octauas fiat memoria de reliquiis, cum ista Oratione (*Presta, quesumus, omnipotens Deus, vt sanctorum tuorum quorum reliquie*, et cetera.

¶ Feria .ii., de festo loci,[8] cum missa dominicali.[8]

¶ Feria .iii. de sancto Swithuno : .ix. lectiones de communi.

¶ Feria .iiii. de sancto Osmundo[9] : totum de communi.

¶ Feria .v. de sancto Kenelmo, Inuitatorium duplex : tres lectiones.

¶ Feria .vi. de sancto Arnulpho, Inuitatorium simplex : tres lectiones de communi. Capitulum *Omnis pontifex.*

¶ Sabbato, de sancta Maria.

[1] SS. Petr. et Paul.
[2] Visitationis B. Mariae.
[3] cum missa dominicali in capitulo : *add.* 97, 01.
[4] primo : *add.* 97, 01.
[5] et solennis memoria de octauis Visitationis : *add.* 97, 01.
[6] Visitationis B.M.
[7] Septem Fratribus.
[8]—[8] *om.* 97, 01
ix. lectiones : *add.* 87, 88.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio.[1] Et tunc missa dominicalis dicitur in[2] .vi. feria pro summa missa.[2] Ad vesperas, memoria de reliquiis: de dominica, antiphona *Montes Gelboe:* de Trinitate: cum processione ante crucem.

Jul. 20.] ¶ Dominica .viii. totum de sancta Margareta. Missa dominicalis in capitulo dicatur.

¶ Feria .ii. de festo loci, et memoria de sancta Praxede.

¶ Feria .iii. de sancta Maria Magdalena. Inuitatorium triplex: .ix. lectiones: et memoria de abbate.

¶ Feria .iiii. de sancta Maria, et memoria de martyre.[3]

¶ Feria .v. de virgine,[4] cum nocturno. Capitulum *Confitebor.*

¶ Feria .vi. de sancto Iacobo apostolo, Inferius duplex: Ad secundas vesperas, solennis memoria de sancta Anna.

[q .v.] ¶ Sabbato, de sancta Anna, Inuitatorium triplex: .ix. lectiones: Ad vesperas, que erunt de sancta Anna, memoria de Septem Dormientibus: de dominica, antiphona[5] *Rex autem Dauid*: de Trinitate: et processio fiat.

Jul. 27.] ¶ Dominica .ix. de seruicio dominicali: medie lectiones de martyribus.[6] In laudibus, vna antiphona.

¶ Feria .ii. de sancto Samsone, Inuitatorium duplex: tres lectiones de communi: memoria de sancto Panthaleone.

¶ Feria .iii. de martyribus.[7] Inuitatorium duplex: tres lectiones: Responsoria de secundo nocturno.

¶ Feria .iiii. de martyribus,[8] Inuitatorium duplex: tres lectiones: Responsoria de tercio nocturno.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancto Petro,[9] Inuitatorium triplex: memoria de martyribus.[10]

¶ Sabbato, de sancta Maria: et memoria de festo.[11]

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.

¶ Ab hac die, vsque ad inceptionem historie (*Domine, ne in ira*), accipiatur sextum *E*, pro littera dominicali.

[1] commemoratio: *om.* 87, 88.
[2—2] capitulo in vi. feria: 97, 01.
[3] S. Apollinare.
[4] S. Christina.
[5] cum *before* antiphona: 87, 88.
[6] Septem Dormientibus.
[7] SS. Felice etc.
[8] SS. Abdon et Sennen.
[9] Ad vincula.
[10] SS. Machabeis.
[11] S. Stephani, pape.

Tercium *E*. xv. xii. [1]iiii. i. vii.[1]

[Epacte, 29, 1, 3, 4, *stylo antiquo*; 8, 9, 10, 11, 12, 13, 14, *stylo moderno*. Pascha, Apr. vi.]

Jan. 14.] ¶ [2]Feria .iii. in crastino octauarum Epiphanie, de sancto Felice. Inuitatorium simplex: tres lectiones: Capitulum *Omnis pontifex*. Ad missam dicantur quinque Collecte.[3]

¶ Hic incipiunt quotidiane Exequie Mortuorum.

¶ Feria .iiii., de sancto Mauro, Inuitatorium simplex: tres lectiones.

¶ Feria .v. de festo loci, et memoria de sancto.[4]

¶ Feria .vi. de sancto Sulpitio: versiculus et Responsoria de secundo nocturno.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.[5] Ad vesperas inchoetur historia cum memoria, cum psalmo *Ad te leuaui*.

Jan. 19.] ¶ Littera dominicali *E*, decimo quarto kalendas Februarii. Dominica scilicet prima post Epiphaniam†[6] cum memoria inchoetur historia (*Domine ne in ira*): totum officium erit de sancto Wulstano. Missa dominicalis in capitulo dicatur.[7]

¶ Feria .ii. de martyribus Fabiano et Sebastiano: ix. lectiones: Capitulum *Iustorum anime*.

¶ Feria .iii. de sancta Agnete: ix. lectiones: Capitulum *Confitebor*.

¶ Feria .iiii. de sancto Vincentio: ix. lectiones.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancto Paulo, Inuitatorium triplex: ix. lectiones. Vespere erunt de dominica, et due memorie, scilicet de sancto Paulo, et de sancta Maria.

[1]—[1] vii. iiii. i.: 87, 88.

[2] *The chapter in* 97, 01, *commences:—*
Nota quod quando luna currit per i., et littera dominicalis E, et in eodem anno fuerit bisextus, tunc accipietur 4 E.

[3] 'trest collecte.' *Brev. Sar.* 1531, p. cccxcv.

[4] S. Marcello.

[5] et tunc in vi. feria dicuntur Responsoria de primo nocturno vnius confessoris: *add.* 97, 01.

[6] *hoc est*, post octauas Epiphaniæ.

[7] dicitur in capitulo sine memoria. *Brev.* p. cccxcv.

Jan. 26.] ¶ Dominica .ii., totum de dominica. In laudibus omnes antiphone dicuntur.

¶ Feria .ii. de sancto Iuliano, Inuitatorium duplex: tres lectiones. Capitulum *Ecce sacerdos.*

¶ Feria .iii. de sancta Agnete.[1] Inuitatorium duplex: tres lectiones: Capitulum *Domine, Deus meus.*

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancta Batilde, Inuitatorium simplex: tres lectiones de communi, cum Responsorio *Regnum mundi.*

¶ Feria .vi. de feria: cum missa *Adorate.*

¶ Sabbato, de sancta Maria. In missa dicatur[2] *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.*

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna[3] commemoratio: Et missa (*Adorate*) dicitur[4] in[5] capitulo eadem die.[5]

Feb. 2.] ¶ Dominica in .lxx., totum de Purificatione beate Marie: et[6] solennis memoria de dominica ad vtrasque vesperas et[7] matutinas et ad missam. Ad secundas vesperas dicatur hymnus *Quod chorus vatum:* memoria de dominica tantum.

¶ Feria .ii. de feria: Responsoria de historia dominicali. Missa dominicalis. Nihil de sancto Blasio, nisi ad matutinas beate Marie.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancta Agatha. Capitulum *Confitebor.*

¶ Feria .v. de feria. Nihil[8] de sanctis.[9] Missa quarte ferie.

¶ Feria .vi. de feria. Responsoria de tercio nocturno. Et omnia Responsoria ferialia pretermittantur.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, nihil fiat de tercia commemoratione ista hebdomada, propter historiam cantandam.

Feb. 9.] ¶ Dominica in Sexagesima, totum de dominica.

¶ Feria .ii. de sancta Scolastica, cum nocturno. Nulla[10] memoria de feria.

¶ Feria .iii. de feria. [q .vi.] Missa *Salus populi.*

[1] 2do.
[2] cantus super: *add.* 97, 01.
[3] vna: *om.* 97, 01.
[4] dicatur: 87, 88.
[5]–[5] eodem die: 97, 01
[6] fiat: *add.* 87, 88.
[7] et: *om.* 87, 88.
[8] et *before* nihil: 87, 88.
[9] SS. Vedasto etc.
[10] et *before* nulla: 87, 88.

¶ Feria .iiii. de feria. Epistola et euangelium eiusdem ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancto Valentino cum nocturno. Capitulum *Iste sanctus.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna commemoratio.

Feb. 16.] ¶ Dominica in Quinquagesima: totum de dominica: memoria de sancta Iuliana.

¶ Feria .ii. de festo loci.

¶ Feria .iii., de sancta Maria.

¶ Feria .iiii. in capite ieiunii de feria.

¶ Ab[1] hac quarta feria, vsque post octauas Pasce, nihil fiat de festis trium lectionum, nisi tantum memoria ad vesperas et [ad[2]] matutinas beate Marie.

¶ Feria .v. et .vi., de ieiunio. Et in .vi. feria dicantur Responsoria ferialia.

¶ Sabbato, de sancto Petro,[3] Inuitatorium triplex: ix. lectiones: Vespere erunt de dominica, et memoria de festo.

Feb. 23.] ¶ Dominica prima quadragesime, totum de dominica. Vespere erunt de sancto Mathia, et solennis memoria de dominica.

¶ Feria .ii., de sancto Mathia: Inferius duplex.

¶ Feria .iii. .iiii. .v. et .vi., de ieiunio. Et in .v. feria dicatur Responsorium feriale.

¶ Sabbato, de sancto Dauid: ix. lectiones.[4]

¶ In anno bisextili fiat seruicium de sancto Mathia in .iii. feria.

¶ Et ab hinc vsque ad inceptionem historie (*In principio*) accipiatur tercium *D*, pro littera dominicali: et inchoetur ad .ii. dominicam quadragesime.

March 2.] ¶ Dominica .ii. quadragesime, totum de dominica.

¶ Feria .ii. de sancto Cedda: ix. lectiones.[4]

¶ Feria .iii., et ceteris feriis per hebdomadam, de ieiunio.[5] In[6] .v. feria dicitur primum Responsorium feriale, et aliud in sabbato, cum Responsorio *Pater, peccaui.*

[1] Ad: 01.
[2] 87, 88.
[3] Cathedra S. Petri.
[4] de communi: *add.* 97, 01.
[5] Sed in anno bisextili, feria .iii. de S. Dauid.
[6] et *before* in: 87, 88.

March 9.] ¶ Dominica .iii. quadragesime, totum de dominica.

¶ Feria .ii. .iii. .v. .vi. et sabbato, de ieiunio. In .v. feria dicatur[1] primum Responsorium feriale, et alia in sabbato.

¶ Feria .iiii. de sancto Gregorio: Inferius duplex. Capitulum *Ecce sacerdos.*

March 16.] ¶ Dominica .iiii. quadragesime, totum de dominica.

¶ Feria .ii. .iiii. et sabbato, de ieiunio. Et in sabbato dicitur Responsorium feriale.

¶ Feria .iii. de sancto Edwardo. Ad vesperas, antiphona *Iste sanctus.* Capitulum *Beatus vir, qui in sapientia:* Responsorium *Beatus vir, qui suffert.*

¶ Feria .v. de sancto Cuthberto: ix. lectiones, sine expositione.

¶ Feria .vi. de sancto Benedicto: ix. lectiones, sine expositione.

March 23.] ¶ Dominica in Passione Domini: totum de dominica.

¶ Feria .ii. .iii.[2] .v. .vi. et sabbato, de ieiunio. Et in .v. feria dicantur Responsoria ferialia.

¶ Feria .iii. de Annunciatione beate Marie: minus duplex.

March 30.] ¶ Dominica in ramis Palmarum: totum de dominica.

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

¶ Festum sancti Ricardi differatur vsque ad eius translationem.[3]

¶ Et festum sancti Ambrosii, vsque ad terciam feriam post octauas Pasce.[4]

¶ Feria .iii. dicuntur Exequie Mortuorum, cum .ix. lectionibus, et missa in crastino: et deinceps non dicuntur Exequie Mortuorum quotidiane in conuentu, vsque (*Deus omnium*).

April 6.] ¶ Die Pasce, et per hebdomadam, totum de festo.

¶ Omnibus festis cum regimine chori, vsque ad vigiliam Ascensionis Domini, fiat solennis memoria de resurrectione, ad vesperas, matutinas, et ad missam, nisi in Inuentione Sancte Crucis[5] et in sabbatis ad vesperas.

¶ Omnibus[6] dominicis, de quocunque[7] fiat seruicium, vsque ad Ascensionem Domini,[8] solennis memoria de dominica, ad

[1] dicitur: 97, 01.
[2] iiii. *for* iii.: 87, 88.
[3] Jun. xvi.
[4] Apr. xv.
[5] Mai. iii.
[6] Diebus *for* Omnibus: 97, 01.
[7] festo: *add.* 97, 01.
[8] fiat *for* Domini: 87, 88.

vtrasque vesperas, et [1]matutinas; sed nunquam ad missam. Benedictiones feriales non dicuntur, vsque post (*Deus omnium*).

April 13.] ¶ Dominica (in albis) prima post Pasca: minus duplex: totum de seruicio dominicali, et memoria de resurrectione, cum missa. Non dicitur (*Deus, qui hodierna die* sed *Deus, qui per vnigenitum tuum*).

¶ Feria .ii. de martyribus.[2] Inuitatorium duplex[3]: tres lectiones.

¶ Feria .iii., de sancto Ambrosio, Inferius duplex: Capitulum *Ecce sacerdos*. Et legantur lectiones de proprietate sancti, non de Omelia.

[q .vii.] ¶ Feria .iiii. de feria. Responsorium *Dignus es*. Missa dominicalis.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Locutus est*. Epistola et euangelium eiusdem ferie.

¶ Sabbato, de sancta Maria: et memoria de sancto Alphego.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

April 20.] ¶ Dominica .ii. post Pasca, de seruicio dominicali. In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsorium *Dignus es*. Missa dominicalis.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Georgio: minus duplex.

¶ Feria .v. de feria. Responsorium *Locutus*.

¶ Feria .vi., de sancto Marco, Inferius duplex.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio. Et tunc in .ii. feria dicitur[4] Responsorium *Locutus est*.

April 27.] ¶ Dominica .iii. post Pasca, de seruicio dominicali. In laudibus, vna antiphona.

¶ Feria .ii. de sancto Vitale: tres lectiones cum regimine chori.

¶ Feria .iii. de festo loci.[5]

[1] ad *after* et: 87, 88.
[2] SS. Tiburtio et Valeriano.
[3] triplex: 97, 01.
[4] dicuntur: 87, 88.
[5] missa dominicalis dicitur in capitulo in iii. feria. *Brev. Sar.* p. dccccvi.

¶ Feria .iiii. de sancta Maria.

¶ Feria .v., de apostolis,[1] Inferius duplex.

¶ Feria .vi. de feria. Responsorium *Vidi portam.* Missa dominicalis.

¶ Sabbato, de sancta Cruce: memoria de martyribus.[2] Ad matutinas, antiphona *Lux perpetua* minor. Ad secundas vesperas, memoria[3] de dominica. Nulla[4] processio.

¶ Vbi fiunt tres commemorationes,[5] nihil fiat de tercia commemoratione.[5]

May 4.] ¶ Dominica .iiii. post Pasca, de seruicio dominicali. Responsorium *Si oblitus.* In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsorium *Narrabo.* Missa dominicalis.

¶ Feria .iii. de sancto Iohanne apostolo,[6] Inuitatorium triplex: tres lectiones.

¶ Feria .iiii. de sancto Iohanne de Beuerlaco: iii. lectiones cum regimine chori.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Hymnum.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat commemoratio.[7]

May 11.] ¶ Dominica .v. post Pasca: totum de dominica. In laudibus omnes antiphone dicantur.

¶ Feria .ii. de feria. Nihil[8] fiat de sanctis,[9] nisi ad vesperas et matutinas beate Marie. Responsorium *Deduc.* Missa dominicalis erit summa missa.

¶ Feria .iii., de sancta Maria.

¶ Feria .iiii., de vigilia. Responsorium *Narrabo:* Responsorium *In toto:* Responsorium *Dicant nunc.*

[1] SS. Philippo et Iacobo.
[2] SS. Alexandro etc.
[3] solennis: 97, 01.
[4] et *before* nulla: 87, 88.
[5]—[5] in vi. feria erit commemoratio beate Marie, et missa dominicalis in capitulo cantetur, et Responsoria de iiii. feria pretermittantur: 87, 88: in vi. feria fiat de sancta Maria, et Responsoria de iiii. feria in illo anno pretermittantur, et missa dominicalis dicitur in capitulo feria secunda: 97, 01.
[6] ante port. latin.
[7] vna *for* commemoratio: 87, 88: vna commemoratio: 97, 01.
[8] et nichil de sanctis: 87, 88.
[9] SS. Nereo, Achilleo et Pancratio.

¶ Vbi fiunt tres commemorationes, tunc in .ii. feria dicuntur[1] Responsoria de .iii. feria, scilicet *Hymnum:* Et in .iiii. feria Responsoria *Deduc;* et Responsorium feriale omittatur.

¶ Feria .v., dies Ascensionis, festum principale.

¶ Feria .vi. de octauis.[2]

¶ Sabbato, de octauis. Ad vesperas in sabbato, nulla memoria.

May 18.] ¶ Dominica infra octauas Ascensionis: [3]totum de octauis, et memoria de dominica.[4]

¶ Feria .ii. de sancto Dunstano, et memoria de virgine,[5] et de octauis.

¶ Feria .iii. de octauis.[2] Antiphone et Responsoria de .vi. feria.

¶ Feria .iiii., antiphone et Responsoria de sabbato.

¶ Feria .v. de octauis.[2] Inuitatorium triplex. Ad secundas vesperas, antiphona *Sub tuam.*

¶ Feria .vi. de sancta Maria.

¶ Sabbato de vigilia Penthecostes.

May 25.] ¶ Die Penthecostes, et per hebdomadam, totum de festo.

¶ Festum sancti Augustini differatur vsque in[6] .iii. feriam post octauas. Nihil[7] de sancto Aldelmo.

¶ De festis trium lectionum fiat memoria, sicut per hebdomadam Pasce.[8]

¶ Nulla dominica per estatem debet differri, quia tempus equale est. Nulla[9] fiat memoria de sanctospiritu† ad vesperas et matutinas beate Marie per hanc hebdomadam.

June 1.] ¶ Die Sancte Trinitatis, totum de festo. Ad secundas vesperas fiat [10]sub silentio[10] memoria de festo loci,[11] et de martyribus Marcellino et Petro.[11]

¶ Feria .ii. de festo loci: et memoria de sanctis,[12] et de octauis.[13]

[1] dicantur: 88.
[2] Ascensionis.
[3]—[4] totum de dominica et memoria de octauis: 87, 88.
[4] 'Dom. infra oct. Ascensionis, de Dominica.' *Brev. Sar.* p. dccccIxxviii.
[5] S. Potenciana.
[6] ad *for* in: 87, 88.
[7] et *before* nichil: 87, 88.
[8] Germani, ep. conf. Mai. 28, Petronillae, V. Mai. 31.
[9] et *before* nulla: 87, 88.
[10]—[10] *om.* 97, 01.
[11]—[11] *om.* 97, 01.
[12] SS. Marcellino etc.
[13] Trinitatis.

¶ Feria .iii. de sancto Augustino, Inferius duplex: memoria de octauis[1] sub silentio. Ad secundas vesperas, antiphona *Sub tuam* solenniter, scilicet†[2] de octauis, sub silentio.

¶ Feria .iiii. de sancta Maria, et memoria de octauis.[1]

¶ Feria .v. festum Corporis Christi: maius duplex: et nihil de sanctis.[3] Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymnus, et versiculus, sicut ad primas vesperas:[4] Et sic per totas octauas, quando de octauis[5] agitur. Non dicatur (*Gloria tibi, Domine, qui natus,* et cetera) nisi quando de octauis fit seruicium.

¶ Feria .vi. de octauis[5]: tres lectiones: et memoria de octauis Trinitatis. Ad memoriam de octauis,[5] in festis sanctorum, ad vesperas, versiculus *Panem de celo:* [q˙.viii.] Et ad matutinas, versiculus *Posuit fines.*

¶ Per octauas, et in octaua[5] dicitur Sequentia *Ecce panis angelorum.*

¶ Sabbato, de octauis[5]: iii. lectiones: et memoria de octauis Trinitatis. Ad vesperas, memoria de confessore†[6]: memoria de dominica, antiphona *Loquere, Domine:* memoria de Trinitate, et processio fiat.

June 8.] ¶ Dominica prima post festum Sancte Trinitatis, totum de octauis Corporis Christi. [7]Medie lectiones de [8]confessoribus.†[7] Nonum Responsorium a duobus cantetur. Missa dominicalis in capitulo dicitur, cum memoria de Trinitate. In summa missa, de confessoribus, fiat memoria de[9] Omnibus Sanctis tantum.†[10] Ad primam, antiphona *Te iure.*

¶ Feria .ii. de sancto Edmundo,[11] Inuitatorium triplex: ix. lectiones. Medie lectiones de martyribus,[12] cum versiculo [13]*Exultent iusti*:[13] Responsoria de primo nocturno plurimorum martyrum, et memoria de octauis.[5]

¶ Feria .iii. de octauis.[5] Responsoria de primo nocturno.

¶ Feria .iiii., de sancto Barnaba, Inuitatorium triplex: ix. lectiones. Medie lectiones de octauis,[5] cum Responsoriis de secundo nocturno. Ad vesperas, hec sola antiphona *Sacerdos:*

[1] Trinitatis.
[2] sed *for* scilicet: 97, 01.
[3] SS. Bonifacio et sociis.
[4] nulla memoria: *Brev. Sar.* 1557.
[5] Corporis Christi.
[6] SS. Medardo etc.
[7]—[7] et tantum memoria de sanctis; nunquam dicuntur medie lectiones de sanctis infra octauas cum regimine chori, quando de octauis fit seruicium: 97, 01.
[8] SS. Medardo etc.
[9] et *before* de: 87, 88, 97, 01.
[10] 'Ad altam missam memoria de confessoribus [Medardo et Gildardo] et de omnibus sanctis tantum.' *Brev.* p. mcxlvi.
[11] archiep. conf.
[12] SS. Primo et Feliciano.
[13]—[13] *om.* 97, 01.

psalmus *Dixit Dominus:* et cetera omnia sicut ad primas vesperas festi: memoria de apostolo,[1] et de martyribus.[2]

¶ Feria .v. de octaua,[3] Inuitatorium triplex: ix. lectiones: Medie lectiones de martyribus:[2] versiculus [4]*Iustorum anime*:[4] Responsoria de secundo nocturno plurimorum martyrum.

¶ Feria .vi. de festo loci, cum psalmo *Ad te leuaui.*

¶ Sabbato, de sancta Maria, et memoria de sancto Basilio. Ad vesperas non dicatur Responsorium, sed fiat memoria de sanctis:[5] de Trinitate: et processio fiat.

[June 15.] ¶ Dominica .ii. post Trinitatem, totum de seruicio dominicali: De martyribus[5] erit tantum memoria: et memoria de Trinitate. In laudibus, vna antiphona.

¶ Feria .ii. de sancto Ricardo: ix. lectiones; Medie lectiones de martyribus.[6]

¶ Feria .iii. de festo loci.

¶ Hic incipiunt Exequie Mortuorum.

¶ Feria .iiii. de martyribus,[7] cum responsorio *Hec est vera.*

¶ Feria .v. de martyribus,[8] cum responsoriis de tercio nocturno, et cum responsorio *Hec est vera fraternitas*, et cetera.

¶ Feria .vi., de sancto Edwardo[9]; Inuitatorium duplex: iii. lectiones de communi vnius martyris.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[10] Ad vesperas, de sancto Albano, memoria de dominica: de Trinitate: et processio fiat.

[June 22.] ¶ Dominica .iii. post Trinitatem, de sancto Albano, cum Responsorio *Percepturus.* Missa dominicalis in capitulo dicatur.

¶ Feria .ii. de virgine,[11] cum nocturno, et cum Responsorio *Regnum mundi.*

¶ Feria .iii. de sancto Iohanne baptista, minus duplex.

¶ Feria .iiii. de festo loci. Ad[12] completorium de martyribus,[13] super (*Te lucis*) dicatur cantus dominicalis.

¶ Feria .v. de martyribus[13]: iii. lectiones sine regimine chori.

[1] S. Barnaba.
[2] SS. Basilide etc.
[3] Corporis Christi.
[4]—[4] *om.* 97, 01.
[5] SS. Vito, Modesto, etc.
[6] SS. Cirico et Iulitta.
[7] SS. Marco et Marcelliano.
[8] SS. Gervasio et Prothasio.
[9] Rege et Martyre.
[10] commemoratio: *om.* 87, 88.
[11] S. Etheldreda.
[12] In *for* Ad: 87, 88.
[13] SS. Iohanne et Paulo.

¶ Feria .vi., de sancta Maria, et memoria de octauis.[1] Ad completorium sancti Leonis, dicatur cantus dominicalis super *Te lucis.*

¶ Sabbato, de sancto Leone, cum nocturno. Ad vesperas de apostolis Petro et Paulo: minus duplex :[2] memoria de dominica: et de Trinitate priuatim. Nulla fiat memoria de sancto Iohanne, nec processio[2].[3]

June 29.] ¶ Dominica .iiii. de apostolis Petro et Paulo. Missa dominicalis in capitulo dicitur. Nihil de sancto Iohanne.[4]

¶ Feria .ii., de sancto Paulo, Inuitatorium triplex.

¶ Feria .iii. de sancta Maria, cum memoria de octaua[4] sancti Iohannis.[5] Ad vesperas, de Visitatione beate Marie.[6]

¶ Feria .iiii. de Visitatione beate Marie, festum maius duplex: et octaue cum regimine chori.

¶ Feria .v., de octauis Visitationis.

¶ Feria .vi. de sancto Martino: ix. lectiones: Medie lectiones de apostolis :[7] et solennis memoria de octauis Visitationis.

¶ Sabbato, de octauis.[8] Ad vesperas de octauis apostolorum,[7] memoria[9] de octauis Visitationis Marie: de dominica: et de Trinitate: et processio fiat.

July 6.] ¶ Dominica .v., de octaua apostolorum :[7] et tantum memoria de octauis Visitationis Marie: de dominica: et de Trinitate. Ad vesperas sancti Thome,[10] solennis memoria de octauis Visitationis, et[11] de apostolis[7] priuatim.

¶ Feria .ii. de sancto Thoma :[12] festum minus duplex.

¶ Feria .iii. de octauis Visitationis. Ad vesperas, hec sola antiphona super psalmos *Eterni patris*, et ceteri psalmi [r .i.] De sancta Maria: Et cetera omnia,[13] sicut ad primas vesperas.

¶ Feria .iiii.[14] totum de octauis :[15] ix. lectiones: totum sicut in prima die, preter Responsorium, quod non dicitur ad secundas vesperas: memoria [16]de festo loci, et[16] de martyribus.[17]

¶ Feria .v. [16]de festo loci, et memoria[16] de martyribus.[17]

[1] Nat. S. Iohannis Bapt.
[2]—[2] *om.* 87, 88.
[3] Vbi fiunt tres commemorationes in hac hebdomada nihil de tercia: *add.* 97, 01.
[4] Nat. S. Iohannis Bapt.
[5] nihil de sanctis [Processo et Martiniano]: *add.* 97, 01.
[6] et missa dominicalis dicitur in capitulo†: *add.* 97, 01.
[7] SS. Petr. et Paul.
[8] Visitationis.
[9] memorie: 87.
[10] archiep. mart.
[11] primo: *add.* 97, 01.
[12] mart.
[13] omnia: *om.* 87, 88.
[14] iii†: 87.
[15] Visitationis B. M.
[16]—[16] *om.* 97, 01.
[17] Septem Fratribus.

¶ Feria .vi. de festo:[1] et memoria de sancto Benedicto.

¶ Sabbato, de sancta Maria.[2] Ad vesperas, de reliquiis, memorie de dominica, et de Trinitate fiant sub silentio. Nulla[3] processio.

July 13.] ¶ Dominica .vi. festum reliquiarum : maius duplex : et due memorie sub silentio.[4]

¶ Quotidie per octauas fiat memoria de reliquiis, cum Oratione (*Presta, quesumus, omnipotens Deus, vt sanctorum tuorum, quorum reliquie*, et cetera).

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancto Swithuno : ix. lectiones.

¶ Feria .iiii. de sancto Osmundo : ix. lectiones de communi.

¶ Feria .v., de sancto Kenelmo, Inuitatorium duplex : tres lectiones.

¶ Feria .vi., de sancto Arnulpho, Inuitatorium simplex : tres lectiones de communi. Capitulum *Omnis pontifex*.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio. Et missa dominicalis in .v. feria dicatur[5] pro summa missa.

July 20.] ¶ Dominica .vii., totum de sancta Margareta. Missa dominicalis in capitulo dicatur.

¶ Feria .ii. de festo loci : et memoria de sancta Praxede.

¶ Feria .iii., de sancta Maria Magdalena, Inuitatorium triplex : ix. lectiones : et memoria de abbate.[6]

¶ Feria .iiii., de sancta Maria : et memoria de sancto Apollinare.

¶ Feria .v. de sancta Cristina, cum nocturno. Capitulum *Confitebor*. Missa de vigilia.[7]

¶ Feria .vi. de sancto Iacobo, Inferius duplex. Ad secundas vesperas, solennis memoria de sancta Anna.

¶ Sabbato, de sancta Anna, Inuitatorium triplex. Ad vesperas de sancta Anna, memoria de martyribus ;[8] de dominica, antiphona *Rex autem :* de Trinitate : et processio fiat.

[1] festo loci : 87, 88, 97, 01. Cf. *Brev.* p. mcxlvi.
[2] Vbi fiunt tres commemorationes in v. feria fiat vna : *add.* 97, 01.
[3] sed *before* nulla : 87, 88.
[4] ad secundas vesperas reliquiarum primo fiat memoria de dominica sub silentio, deinde solenniter memoria de festo loci : *add.* 97, 01.
[5] dicitur : 97, 01.
[6] S. Wandragesilo
[7] S. Iacobi.
[8] Septem Dormientibus.

July 27.] ¶ Dominica .viii. de seruicio dominicali. Medie lectiones de Septem Dormientibus. In laudibus, vna[1] antiphona.

¶ Feria .ii., de sancto Samsone, Inuitatorium duplex: tres lectiones de communi: et memoria de sancto Panthaleone.

¶ Feria .iii. de martyribus,[2] Inuitatorium duplex: tres lectiones.

¶ Feria .iiii. de sanctis martyribus,[3] Inuitatorium duplex: tres lectiones.

¶ Feria .v. de festo loci: et memoria de sancto Germano.

¶ Feria .vi. de sancto Petro,[4] et memoria de martyribus.[5]

¶ Sabbato, de sancta Maria, et memoria de martyre.[6]

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.

¶ Ab hac die, vsque ad inceptionem historie (*Domine, ne in ira*), accipiatur sextum *E*, pro littera dominicali.

Sequitur quartum *E*.[7]

[1] vna: *om.* 87, 88.
[2] SS. Felice, Simplicio, Faustino et Beatrice.
[3] SS. Abdon et Sennen.
[4] ad vincula.
[5] SS. Maccabeis.
[6] S. Stephano, papa.
[7] *Tailpiece and following heading om.* 87: *tailpiece om.* 88: *heading om.* 97, 01.

Quartum *E.*[1] xvii. xiiii. ix. vi.

[Epacte, 23, 25, 26, 28, *stylo antiquo ;* 1, 2, 3, 4, 5, 6, 7, *stylo moderno.* Pascha, April. xiii.]

Jan. 14.] ¶ [1]Feria .iii. in crastino octauarum Epiphanie, de sancto Felice, Inuitatorium simplex : tres lectiones. Capitulum *Omnis pontifex.* Ad missam dicuntur quinque Collecte.[2]

¶ Feria .iiii. de festo loci, et memoria de sancto.[3]

¶ Feria .v., de sancto Marcello, Inuitatorium simplex : tres lectiones. Capitulum *Omnis pontifex.*

¶ Feria .vi. de sancto Sulpitio, Inuitatorium simplex : tres lectiones.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in vi.[4] feria fiat vna commemoratio.

Jan. 19.] ¶ Littera dominicalis[5] *E*, decimo quarto kalendas Februarii : Dominica, scilicet prima post octauas Epiphanie, cum memoria inchoetur historia (*Domine, ne in ira*), totum officium fiat de sancto Wulstano : ix. lectiones de communi.[6]

¶ Feria .ii. de martyribus Fabiano et Sebastiano : ix. lectiones [7]de communi.[7] Capitulum *Iustorum anime.*

¶ Feria .iii. de sancta Agnete : ix. lectiones. Capitulum *Confitebor.*

¶ Feria .iiii. de sancto Vincentio : ix. lectiones.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancto Paulo. Ad vesperas,[8] de sancto Paulo et[8] sancta Maria.

Jan. 26.] ¶ Dominica .ii. post Epiphaniam, tota cantetur historia. In laudibus omnes antiphone cantentur.

[1] *The chapter commences in* 97, 01 *with* :—
Nota quod quando luna currit per xiiii. et littera dominicalis *E.*, et in eodem anno fuerit bisextus, tunc accipietur 5 *E.*† (*Brev. Sar.* p. cccxcv.)

[2] tres collecte : *Brev. Sar.*

[3] S. Mauro.

[4] v. : 87, 88.

[5] dominicali : 87, 88.

[6] et missa dominicalis dicitur in capitulo : *add.* 97, 01.

[7]—[7] *om.* : 87, 88.

[8]—[8] memoria de sancto Paulo et de 87, 88 : fiat memoria de sancto Paulo et de : 97, 01.

¶ Feria .ii. de sancto Iuliano: Inuitatorium duplex: tres lectiones: Capitulum *Ecce sacerdos.*

¶ Feria .iii. de sancta Agnete,[1] Inuitatorium duplex: tres lectiones: Capitulum *Domine, Deus meus.*

¶ Feria .iiii. de festo loci.

¶ Feria .v., de sancta Batilde, Inuitatorium simplex: tres lectiones de communi, cum Responsorio *Regnum mundi.*

[r .ii.] ¶ Feria .vi. de feria, cum missa quarte ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio. Ad vesperas de Purificatione, memoria de dominica sub silentio.

Feb. 2.] ¶ Dominica .iii. post Epiphaniam, de festo Purificationis beate Marie, maius duplex. Ad matutinas, et ad vesperas, fiat memoria de dominica priuatim. Ad secundas vesperas, pro hymno dicitur *Letabundus.* Nulla[2] memoria de sancto Blasio.

¶ Feria .ii., de sancto Blasio, Inuitatorium duplex: tres lectiones: Capitulum *Omnis pontifex.*

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancta Agatha: ix. lectiones: Capitulum *Confitebor.*

¶ Feria .v. de confessore,†[3] Inuitatorium simplex:[4] tres lectiones.

¶ Feria .vi. de feria. Responsoria de eadem feria, cum missa (*Adorate*).

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio. Missa[5] dominicalis in secunda feria cantetur, et memoria de festo.[6]

¶ Sabbato, de sancta Maria. In missa dicatur *Kyrie omnipotens: Spiritus, et alme: Benedictus Marie filius.* (Claudatur *Alleluia*).

Feb. 9.] ¶ Dominica in .lxx., totum de dominica.

¶ Feria .ii. de sancta Scolastica, cum nocturno.

¶ Feria .iii. de feria. Responsoria historie dominicalis. Missa *Salus populi.*

[1] 2do
[2] et *before* nulla: 87, 88.
[3] SS. Vedasto et Amando.
[4] triplex: 97, 01.
[5] et *before* missa: 87, 88.
[6] S. Blasii.

¶ Feria .iiii. de feria, et dicuntur Responsoria ferialia. Epistola et euangelium eiusdem ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancto Valentino, cum nocturno. Capitulum *Iste sanctus.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna.

Feb. 16.] ¶ Dominica in .lx. totum de dominica, et memoria de sancta Iuliana.

¶ Feria .ii. de feria, cum missa *Salus populi.*

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Epistola et euangelium eiusdem ferie.

¶ Feria .v., de sancta Maria.

¶ Feria .vi. de feria : missa de eadem feria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.

¶ Sabbato, de sancto Petro,[1] Inuitatorium triplex : ix. lectiones. Ad vesperas de dominica, memoria de sancto Petro.[1]

Feb. 23.] ¶ Dominica in Quinquagesima, totum de dominica. Vespere erunt de apostolo,[2] et solennis memoria de dominica.

¶ Feria .ii., de† Mathia, Inferius duplex. Ad secundas vesperas, memoria de sancta Maria, antiphona *Sub tuam.*

¶ Feria .iii., de sancta Maria.

¶ In anno bisextili, in .iii. feria dicatur de sancto Mathia : et in .ii. feria fiat commemoratio beate Marie.

¶ Et tunc ab hac die, vsque ad inceptionem historie (*In principio*), accipiatur quartum *D*, pro littera dominicali. Et inchoetur ad primam dominicam quadragesime.

¶ Feria .iiii., in capite ieiunii, de feria.

¶ Feria .v. et .vi., de ieiunio. Et in vi. feria dicitur[3] Responsorium feriale.[4]

¶ Sabbato, de sancto Dauid : ix. lectiones. Ad vesperas de dominica, memoria de sancto Dauid.[5]

Mar. 2.] ¶ Dominica prima quadragesime, totum de dominica.

¶ Feria .ii. de sancto Cedda : ix. lectiones.[5]

[1] Cathedra S. Petri.
[2] S. Matthia.
[3] dicuntur : 87, 88.
[4] ferialia : 87, 88.
[5] de communi, secundum Sarum : *add.* 97, 01.

¶ Feria .iii., et[1] ceteris feriis per hebdomadam, de ieiunio. Et in v. feria dicatur Responsorium feriale.

Mar. 9.] ¶ Dominica .ii. quadragesime,[2] de seruicio dominicali.[2]

¶ Feria .ii. .iii. .v. .vi. et sabbato, de ieiunio. In v. feria dicatur primum Responsorium feriale, et aliud in sabbato, cum Responsorio *Pater, peccaui.*

¶ Feria .iiii. de sancto Gregorio: Inferius duplex: ix. lectiones: solennis memoria de ieiunio.

Mar. 16.] ¶ Dominica .iii. quadragesime, totum de dominica.

¶ Feria .ii. .iii.† et sabbato, de ieiunio.

¶ Feria .iiii. dicitur primum Responsorium feriale, et alia duo in sabbato.

¶ Feria .iii. de sancto Edwardo: antiphona *Iste sanctus:* Capitulum *Beatus vir qui in sapientia.* Responsorium *Beatus vir qui suffert.*

¶ Feria .v. de sancto Cuthberto: ix. lectiones sine expositione.

¶ Feria .vi. de sancto Benedicto: ix. lectiones, sine expositione. Capitulum *Iustus cor suum.*[3]

Mar. 23.] ¶ Dominica .iiii. quadragesime: totum de dominica.

¶ Feria .ii. .iiii. .v. .vi. et sabbato, de ieiunio. Et in v. feria dicitur[4] Responsorium feriale.

¶ Feria .iii. de Annunciatione beate Marie: minus duplex.[5] Ad vtrumque completorium,[6] versus *Gloria tibi, Domine, qui natus.*

Mar. 30.] ¶ Dominica in Passione Domini, totum de dominica.

¶ Feria .ii. .iii. .iiii. v. et sabbato, de ieiunio. Et in .iiii. feria dicuntur Responsoria ferialia.

[r. iii.] ¶ Festum sancti Ricardi differatur vsque ad translationem eius.[7]

¶ Feria .vi. de sancto Ambrosio: Inferius duplex:[8] Capitulum *Ecce sacerdos.*

April 6.] ¶ Dominica in ramis Palmarum, totum de dominica.

¶ Feria .ii. et in ceteris feriis per hebdomadam, de ieiunio.

[1] in: *add.* 87, 88.

[2]—[2] totum de dominica: 87, 88.

[3] Capitulum Iustus cor suum *om. but blank space sufficient to contain it,* 87: *om.* 88.

[4] dicatur: 87, 88.

[5] et solennis memoria de ieiunio Ad vtrasque vesperas sed non ad missam: *add.* 97, 01.

[6] dicitur: 87, 88.

[7] Iun. xvi.

[8] ix. lectiones: *add.* 87, 88.

¶ Feria .iii. dicuntur[1] Exequie Mortuorum, cum ix. lectionibus, et missa in crastino. Deinceps non dicantur in conuentu quotidiane exequie, vsque post (*Deus omnium*).

April 13.] ¶ Die Pasce, et per hebdomadam, totum de solennitate festi.[2]

¶ Omnibus festis cum regimine chori, vsque ad Ascensionem, fiat solennis memoria de resurrectione, ad vtrasque vesperas, et[3] matutinas, et ad missam, nisi in Inuentione Sancte Crucis[4] et in sabbatis ad vesperas. Benedictiones feriales non dicuntur,[1] vsque post (*Deus omnium*).

April 20.] ¶ Dominica (in albis), prima post Pasca, minus duplex : totum de seruicio dominicali, et memoria de resurrectione cum missa. Non dicatur (*Deus, qui hodierna die*) : sed dicatur[5] *Deus, qui per vnigenitum.*

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Georgio : minus duplex.

¶ Feria .v. de feria. Responsorium *Locutus est.* Epistola et euangelium eiusdem ferie.

¶ Feria .vi., de sancto Marco, Inferius duplex.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, In .v. feria fiat vna commemoratio.

April 27.] ¶ Dominica .ii. post Pasca, de seruicio dominicali : tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de sancto Vitale : tres lectiones cum regimine chori.

¶ Feria .iii. de festo loci.

¶ Feria .iiii., de sancta Maria.

¶ Feria .v. de apostolis.[6] Inferius duplex.

¶ Feria .vi. de feria. Responsorium *Dignus es :* Missa dominicalis.

[1] dicantur : 88.
[2] SS. Tiburtius and Alphege to be passed over.
[3] et : *om.* 87, 88.
[4] Maii iii.
[5] dicitur : 01.
[6] SS. Philippo et Iacobo.

¶ Sabbato, de sancta Cruce. Ad vesperas,[1] memoria de martyribus,[2] antiphona *Lux perpetua*, minor. Ad vesperas fiat solennis memoria de dominica. Nulla[3] processio.

¶ Vbi fiunt tres commemorationes, In .iiii. feria fiat vna: et in sexta feria fiat commemoratio beate Marie: et tunc missa dominicalis in capitulo dicitur in dominica.

May 4.] ¶ Dominica .iii. post Pasca, de seruicio dominicali: tercium Responsorium a duobus cantetur. In laudibus vna antiphona.

¶ Feria .ii. de feria. Responsorium *Dignus es*. Missa dominicalis.

¶ Feria .iii., de sancto Iohanne apostolo,[4] Inuitatorium triplex.

¶ Feria .iiii. de sancto Iohanne de beuerlaco: tres lectiones cum regimine chori.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Vidi portam*. Missa illius ferie.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[5]

¶ Vbi fiunt tres commemorationes,[6] nihil fiat de tercia commemoratione, quia Responsoria de .iiii. feria non omittantur.[6]

May 11.] ¶ Dominica .iiii. post Pasca, de seruicio dominicali. Responsorium *Si oblitus*. In laudibus, vna antiphona.

¶ Feria .ii. de martyribus:[7] tres lectiones sine regimine chori.

¶ Feria .iii. de feria. Responsorium *Narrabo*. Missa dominicalis.

¶ Feria .iiii. de feria. Responsorium *Hymnum*. Epistola et euangelium eiusdem ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Deduc me*. Missa eiusdem ferie.

¶ [8]Sabbato, de sancta Maria.[8]

[1] matutinas *for* vesperas: 87, 88.
[2] SS. Alexandro etc.
[3] et nulla processio fiat: 87, 88.
[4] ante port. latin.
[5] SS. Gordiano etc.
[6]—[6] in vi. feria fiat vna commemoratio et tunc in ii. feria dicuntur Responsorium *Locutus est* et Responsorium quarte ferie omittantur illo anno, 87, 88: in vi. feria fiat vna et tunc in ii. feria dicuntur Responsoria de iii. feria et Responsoria de iiii. feria pretermittantur: 97, 01.
[7] SS. Nereo, Achilleo et Pancratio.
[8]—[8] *om.*: 87, 88.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

May 18.] ¶ Dominica .v. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus omnes antiphone dicuntur. Vespere erunt de sancto Dunstano: memoria de sancta Potenciana: de dominica, et de resurrectione.

¶ Feria .ii. Rogationum, de sancto Dunstano: memoria de virgine:[1] memoria de ieiunio, cum versiculo *Surrexit Dominus de sepulcro:* et memoria de resurrectione. Vespere erunt de sancta Maria: et memoria de sancto Dunstano, et de resurrectione.

¶ Feria .iii. de sancta Maria, memoria de resurrectione.

¶ Feria .iiii. de feria. Responsorium *Narrabo:* Responsorium *In toto:* Responsorium *Dicant nunc.*

¶ Vbi fiunt tres commemorationes, in hac .iiii. feria dicantur Responsoria de .iiii.[2] feria, scilicet *Deduc me:* et Responsorium feriale omittatur.

¶ Feria .v., dies Ascensionis, festum principale.

[¶] Feria .vi. de octaua.[3]

¶ Sabbato, de octauis. Ad vesperas, memoria de sancto Vrbano, et de octauis: et nulla processio.

May 25.] [r .iiii.] ¶ Dominica infra octauas Ascensionis Domini, totum de sancto Aldelmo: et memoria de sancto Vrbano: de dominica: et[4] de octauis.[3] Missa dominicalis in capitulo dicatur cum vno *alleluia.* In summa missa secundum *Alleluia non vos relinquam* cum memoria de martyre,[5] et de octauis. Ad vesperas sancti Augustini, memoria de sancto Aldelmo, antiphona *Lux perpetua* maior, versiculus *Gaudete iusti.*

¶ Feria .ii., de sancto Augustino, Inferius duplex: et memoria de octauis.[3]

¶ Feria .iii. de octauis.[3] Antiphone et Responsoria de .vi. feria.

¶ Feria .iiii. de octauis: antiphone et Responsoria de sabbato.

¶ Feria .v., de octaua:[3] Inuitatorium triplex. Ad secundas vesperas, antiphona *Sub tuam.*

[1] S. Potenciana.
[2] Ascensionis.
[3] S. Urbano.

iiiii. : 88.
[4] et : *om.* 97, 01.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de vigilia Penthecostes.

June 1.] ¶ Die Penthecostes, et per hebdomadam, totum de festo.

¶ De festis trium lectionum fiat memoria, sicut per hebdomadam Pasce.

¶ Nulla dominica per estatem differatur isto anno, quia tempus breue est.

¶ Nota quod in septima dominica post festum Sancte Trinitatis tota cantetur historia (*Deus omnium*), et memoria tantum ibidem de Septem Dormientibus.

June 8.] ¶ Die Sancte Trinitatis, totum de festo. Ad secundas vesperas fiat priuatim memoria de sancto Edmundo, et de martyribus.[1]

¶ Feria .ii., de sancto Edmundo,[2] Inuitatorium triplex. Medie lectiones de martyribus[1] et memoria de octauis.[3] Vespere erunt de sancto Edmundo, et memoria de sancta Maria, antiphona *Sub tuam.*

¶ Feria .iii. de sancta Maria, et memoria de octauis.[3]

¶ Feria iiii., de sancto Barnaba, Inuitatorium triplex: ix. lectiones. Medie lectiones de octauis Trinitatis, cum versiculo et Responsoriis de primo nocturno. Ad secundas vesperas, de Corpore Christi, memoria sub silentio de apostolo[4] et nihil de martyribus.[5]

¶ Feria .v., festum Corporis Christi: maius duplex. Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymnus et versiculus, sicut in primis vesperis.[6] Et sic per totas octauas, quando de octauis[7] agitur.[8]

¶ Feria .vi. de octauis:[7] iii. lectiones cum regimine chori: cum memoria[9] octauarum Trinitatis.

¶ Sabbato, de octauis,[7] et memoria de sancto Basilio, et de octauis Trinitatis. Ad vesperas, memoria de martyribus,[10] de[11] dominica, cum antiphona *Loquere Domine:* memoria de Trinitate: et processio fiat ad crucem.

[1] SS. Primo et Feliciano.
[2] archiep. conf.
[3] Trinitatis.
[4] S. Barnaba.
[5] SS. Basilide, etc.
[6] ad primas vesperas: 87, 88.
[7] Corporis Christi.
[8] non dicitur *Gloria tibi, Domine* nisi quando de octauis fit seruicium tantum: *add.* 87, 88.
[9] de: *add.* 87, 88.
[10] SS. Vito etc.
[11] et *for* de: 87, 88.

June 15.] ¶ Dominica prima post festum Sancte Trinitatis, totum de octauis Corporis Christi. [1]Medie[2] lectiones[1] de martyribus[3]: Nonum Responsorium a duobus cantetur. Missa dominicalis in capitulo dicatur, cum memoria de Trinitate. In summa missa, memoria de sanctis[3] et de Omnibus Sanctis tantum. Ad primam, antiphona *Te iure*. Vespere erunt de sancto Ricardo, et memoria de martyribus,[4] de octauis, et de dominica.

¶ Feria .ii. de sancto Ricardo: ix. lectiones. Medie lectiones de martyribus,[4] cum versiculo et Responsoriis de secundo[5] nocturno.

¶ Feria .iii., de octauis.[6] Responsoria de primo nocturno.

¶ Feria .iiii. de octauis:[6] et memoria de martyribus.[7] Responsoria de secundo nocturno. Ad vesperas, hec sola antiphona *Sacerdos*: psalmus *Dixit Dominus*: et cetera omnia sicut in primis vesperis festi.

¶ Feria .v. de octaua,[6] Inuitatorium triplex: ix. lectiones. Medie lectiones de martyribus,[8] cum responsorio *Hec est vera*. Ad secundas vesperas, antiphona *Sapientia*: psalmus *Dixit Dominus*: Hymnus *Sacris solenniis*: versiculus *Panem de celo*.

¶ Feria .vi. de festo loci, cum psalmo *Ad te leuaui*: memoria de sancto Edwardo.[9]

¶ Sabbato, de sancta Maria. Ad vesperas sancti Albani memoria de dominica, et de Trinitate, et processio fiat.

June 22.] ¶ Dominica .ii. post Trinitatem, de sancto Albano: ix. lectiones, cum Responsorio *Percepturus*. Missa dominicalis in capitulo dicatur.

¶ Feria .ii. de virgine,[10] cum nocturno, et cum Responsorio *Regnum mundi*.

¶ Feria .iii. de sancto Iohanne baptista: minus duplex.

¶ Feria .iiii. de festo loci, et memoria de octauis.[11]

¶ Feria .v. de martyribus:[12] tres lectiones sine regimine chori.

¶ Feria .vi. de sancta Maria, et memoria de octauis.[11] Ad completorium sancti Leonis,[13] super (*Te lucis*) cantus dominicalis.

[1]—[1] et tantum memoria: 97, 01.
[2] et *before* medie: 87, 88.
[3] SS. Vito etc.
[4] SS. Cirico etc.
[5] primo: 97, 01.
[6] Corporis Christi.
[7] SS. Marco et Marcelliano.
[8] SS. Gervasio et Prothasio.
[9] rege et martyre.
[10] Etheldreda.
[11] Nat. S. Iohannis Bapt.
[12] SS. Iohanne et Paulo.
[13] dicitur: 87, 88.

¶ Sabbato, de sancto Leone, cum nocturno. Ad vesperas de apostolis[1] fiat memoria priuatim de dominica: et de Trinitate: et [r .v.] Nulla processio fiat.[2]

June 29.] ¶ Dominica .iii.[3] post Trinitatem, de sanctis apostolis Petro et Paulo: minus duplex.

¶ Feria .ii., de sancto Paulo, Inuitatorium triplex: ix. lectiones, et due memorie.

¶ Feria .iii. de feria,[4] cum memoria de octaua sancta Iohannis.[5] [6]Ad vesperas, de Visitatione beate Marie.[6]

¶ Feria .iiii., de Visitatione beate Marie, festum maius duplex, et octaue cum regimine chori.

¶ Feria .v. de octauis Visitationis Marie.

¶ Feria .vi. de sancto Martino: ix. lectiones. Medie lectiones de apostolis,[1] et solennis memoria de octauis Visitationis.

¶ Sabbato, de octauis.[7] Ad vesperas de octaua apostolorum, memoria de octauis Visitationis: de dominica: et de Trinitate: et processio fiat.

July 6.] ¶ Dominica .iiii. de octaua apostolorum,[1] et tantum memoria de octauis Visitationis: de dominica: et de Trinitate. Ad vesperas sancti Thome,[8] solennis memoria de octauis Visitationis, et[9] de apostolis[1] priuatim.

¶ Feria .ii. de sancto Thoma, festum minus duplex.[10]

¶ Feria .iii. de octauis Visitationis. Ad vesperas, hec sola antiphona, super psalmos, *Eterni patris:* et ceteri psalmi de sancta Maria: et cetera omnia[11] situt† ad primas vesperas.

¶ Feria .iiii. totum de octaua: ix. lectiones: totum sicut in prima die, preter Responsorium, quod non dicetur ad secundas vesperas: memoria [12]de festo loci, et[12] de martyribus.[13]

¶ Feria .v. de [14]secunda commemoratione,[15] et memoria de[16] martyribus.[13]

¶ Feria .vi. [17]de festo loci, et memoria de sancto Benedicto.[18]

[1] SS. P. et P.
[2] fiat: *om.* 87, 88.
[3] Dominica ii.† 01.
[4] sancta Maria *for* feria: 97, 01.
[5] Bapt.
[6]—[6] cum missa in capitulo de octauis sancti Iohannis: 97, 01.
[7] Visitationis.
[8] archiep. mart.
[9] primo: *add.* 97, 01.
[10] et solennis memoria de octauis Visitationis: *add.* 97, 01.
[11] omnia: *om.* 87, 88.
[12]—[12] *om.*: 97, 01.
[13] Septem Fratribus.
[14]—[15] festo loci: 87, 88.
[14]—[16] *om.*: 97, 01.
[17] ii.† 01.
[18] martyribus *for* sancto Benedicto: 87.

¶ Sabbato, de sancta Maria.[1] Ad vesperas reliquiarum, memoria de dominica, et de Trinitate, sub silentio fiat,[2] sine processione.

July 13.] ¶ Dominica .v. post Trinitatem: festum reliquiarum, maius duplex.

¶ Quotidie per octauas, et in octaua, fiat memoria de reliquiis, cum collecta, sicut ad quotidianas matutinas beate Marie.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancto Swithuno: ix. lectiones de communi.

¶ Feria .iiii. de sancto Osmundo: ix. lectiones de communi.

¶ Feria .v. de sancto Kenelmo: Inuitatorium duplex: tres lectiones.

¶ Feria .vi., de sancto Arnulpho, Inuitatorium simplex: iii. lectiones de communi. Capitulum *Omnis pontifex.*

¶ Sabbato, de sancta Maria, et memoria de reliquiis.

¶ Vbi fiunt tres commemorationes, in[3]† feria fiat vna commemoratio. Et missa dominicalis[4] in .vi. feria cantetur pro summa missa, et memoria de sancto Arnulpho.[4] Ad vesperas de sancta Margareta, memoria de reliquiis: de dominica, antiphona *Montes Gelboe,* psalmus *Magnificat:* de Trinitate: et processio fiat.

July 20.] ¶ Dominica .vi. post Trinitatem, de sancta Margareta. Missa dominicalis in capitulo dicitur, cum memoria de Trinitate. In summa missa fiat memoria de reliquiis, et de Omnibus Sanctis tantum.

¶ Feria .ii. de festo loci.

¶ Feria .iii., de sancta Maria Magdalena, Inuitatorium triplex: ix. lectiones, et memoria de abbate.[5]

¶ Feria .iiii. de sancta Maria, et memoria de martyre.[6]

¶ Feria .v. de sancta Cristina, cum nocturno. Capitulum *Confitebor.*

¶ Feria .vi. de sancto Iacobo: Inferius duplex: Ad secundas vesperas, solennis memoria de sancta Anna.

¶ Sabbato, de sancta Anna, Inuitatorium triplex: ix. lectiones: Ad vesperas sancte Anne, memoria de martyribus:[7] de dominica, antiphona *Rex autem:* de Trinitate: et processio fiat.

* Quaraum† 95 (*fo.* r.v. *heading*).

[1] Vbi fiunt tres commemorationes, in v. feria fiat vna, et memoria de martyribus: *add.* 97, 01.

[2] fiant: 87, 88.

[3] in v. 87, 88: in vi. 97, 01: 'iiii.' *Brev.*

[4]—[4] dicitur in capitulo: 97, 01.

[5] S. Wandragesilo.

[6] S. Apollinare.

[7] Septem Dormientibus.

July 27.] ¶ Dominica .vii. post Trinitatem, plene cantetur historia (*Deus omnium*): memoria tantum de martyribus.[1] In laudibus omnes antiphone dicuntur.

¶ Feria .ii., de sancto Samsone, Inuitatorium duplex: tres lectiones: memoria de martyre.[2]

¶ Feria .iii., de martyribus.[3] Inuitatorium duplex: tres lectiones.

¶ Feria .iiii. de sanctis Abdon et Sennen: Inuitatorium duplex: iii. lectiones.

¶ Feria .v. de festo loci, et memoria de sancto Germano.

¶ Feria .vi., de sancto Petro ad Vincula, Inuitatorium triplex ix. lectiones: memoria de martyribus.[4]

¶ Sabbato, de sancta Maria, et memoria de martyre.[5]

¶ Ab hac die, vsque ad inceptionem historie (*Domine, ne in ira*), accipiatur sextum *E*, pro littera dominicali.

[r. vi.] Sequitur quintum *E*.[6]

[1] Septem Dormientibus.
[2] S. Panthaleone.
[3] SS. Felice, Simplicio, Faustino et Beatrice.
[4] SS. Maccabeis.
[5] S. Stephano, papa.
[6] *Neither tailpiece nor following heading*, 87: *tailpiece om.* 88: *heading om.* 97, 01.

[Quintum *E*. xix. xi. viii. iii.]

[Epacte, 17, 18, 20, 22, *stylo antiquo;* 25, 26, 27, 28, 29, 31, *stylo moderno*. Pascha, April. xx.]

¶ Feria .iii., in crastino octauarum Epiphanie, de sancto Felice, Inuitatorium simplex: tres lectiones, Capitulum *Omnis pontifex*. Ad missam dicantur quinque Collecte.

¶ Feria .iiii.[1] de festo loci, et memoria de sancto Mauro.

¶ Hic incipiunt Exequie Mortuorum.

¶ Feria .v., de sancto Marcello, Inuitatorium simplex: tres lectiones, Capitulum *Omnis pontifex*.

¶ Feria .vi. de sancto Sulpitio, Inuitatorium simplex: tres lectiones.

¶ Sabbato, de sancta Maria, et memoria de sancta Prisca.

¶ Vbi fiunt tres commemorationes, In v. feria fiat vna commemoratio. Ad vesperas de sancto Wulstano, memoria de dominica, et de sancta Maria. Et dicatur psalmus *Ad te leuaui*.

Jan. 19.] ¶ Littera dominicalis[2] *E*, decimo quarto kalendas Februarii, scilicet Dominica prima post octauas Epiphanie, cum memoria inchoetur historia (*Domine in ira*): totum officium fiat de sancto Wulstano; ix. lectiones fiant de communi. Missa dominicalis in capitulo dicatur.[3]

¶ Feria .ii. de martyribus Fabiano et Sebastiano: ix. lectiones: Capitulum *Iustorum anime*.

¶ Feria .iii. de sancta Agnete: ix. lectiones: Capitulum *Confitebor*.

¶ Feria .iiii. de sancto Vincentio: ix. lectiones.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancto Paulo, Inuitatorium triplex: ix. lectiones. Ad vesperas, memoria de sancto Paulo, et de sancta Maria.

Jan. 26.] ¶ Dominica .ii., tota cantetur historia. In laudibus vna antiphona.

[1] iii.† : 97, 01. dominicali: 87, 88.
[3] dicitur: 97, 01.

July 27.] ¶ Dominica .vii. post Trinitatem, plene cantetur historia (*Deus omnium*): memoria tantum de martyribus.[1] In laudibus omnes antiphone dicuntur.

¶ Feria .ii., de sancto Samsone, Inuitatorium duplex: tres lectiones: memoria de martyre.[2]

¶ Feria .iii., de martyribus.[3] Inuitatorium duplex: tres lectiones.

¶ Feria .iiii. de sanctis Abdon et Sennen: Inuitatorium duplex: iii. lectiones.

¶ Feria .v. de festo loci, et memoria de sancto Germano.

¶ Feria .vi., de sancto Petro ad Vincula, Inuitatorium triplex ix. lectiones: memoria de martyribus.[4]

¶ Sabbato, de sancta Maria, et memoria de martyre.[5]

¶ Ab hac die, vsque ad inceptionem historie (*Domine, ne in ira*), accipiatur sextum *E*, pro littera dominicali.

[r. vi.] Sequitur quintum *E*.[6]

[1] Septem Dormientibus. [2] S. Panthaleone.
[3] SS. Felice, Simplicio, Faustino et Beatrice.
[4] SS. Maccabeis. [5] S. Stephano, papa.
[6] *Neither tailpiece nor following heading*, 87: *tailpiece om.* 88: *heading om.* 97, 01.

[Quintum *E.* xix. xi. viii. iii.]

[Epacte, 17, 18, 20, 22, *stylo antiquo;* 25, 26, 27, 28, 29, 31, *stylo moderno.* Pascha, April. xx.]

¶ Feria .iii., in crastino octauarum Epiphanie, de sancto Felice, Inuitatorium simplex: tres lectiones, Capitulum *Omnis pontifex.* Ad missam dicantur quinque Collecte.

¶ Feria .iiii.[1] de festo loci, et memoria de sancto Mauro.

¶ Hic incipiunt Exequie Mortuorum.

¶ Feria .v., de sancto Marcello, Inuitatorium simplex: tres lectiones, Capitulum *Omnis pontifex.*

¶ Feria .vi. de sancto Sulpitio, Inuitatorium simplex: tres lectiones.

¶ Sabbato, de sancta Maria, et memoria de sancta Prisca.

¶ Vbi fiunt tres commemorationes, In v. feria fiat vna commemoratio. Ad vesperas de sancto Wulstano, memoria de dominica, et de sancta Maria. Et dicatur psalmus *Ad te leuaui.*

Jan. 19.] ¶ Littera dominicalis[2] *E*, decimo quarto kalendas Februarii, scilicet Dominica prima post octauas Epiphanie, cum memoria inchoetur historia (*Domine in ira*): totum officium fiat de sancto Wulstano; ix. lectiones fiant de communi. Missa dominicalis in capitulo dicatur.[3]

¶ Feria .ii. de martyribus Fabiano et Sebastiano: ix. lectiones: Capitulum *Iustorum anime.*

¶ Feria .iii. de sancta Agnete: ix. lectiones: Capitulum *Confitebor.*

¶ Feria .iiii. de sancto Vincentio: ix. lectiones.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancto Paulo, Inuitatorium triplex: ix. lectiones. Ad vesperas, memoria de sancto Paulo, et de sancta Maria.

Jan. 26.] ¶ Dominica .ii., tota cantetur historia. In laudibus vna antiphona.

[1] iii.†: 97, 01.
[2] dominicali: 87, 88.
[3] dicitur: 97, 01.

¶ Feria .ii., de sancto Iuliano, Inuitatorium duplex: tres lectiones: Capitulum *Ecce sacerdos.*

¶ Feria .iii. de sancta Agnete,[1] Inuitatorium duplex: tres lectiones: Capitulum *Domine, Deus meus.*

¶ Feria .iiii. de festo loci.

¶ Feria .v., de sancta Batilde, Inuitatorium simplex: tres lectiones de communi, cum Responsorio *Regnum mundi.*

¶ Feria .vi. de feria. Responsoria de eadem feria, cum missa eiusdem ferie.

¶ Sabbato, de sancta Maria:[2] memoria de virgine.[3] Ad vesperas de Purificatione, memoria de dominica priuatim.

¶ Vbi fiunt tres commemorationes, in vi. feria fiat vna commemoratio.[4]

Feb. 2.] ¶ Dominica .iii. post Epiphaniam, festum Purificationis beate Marie: maius duplex. Ad secundas vesperas dicitur pro hymno Sequentia *Letabundus.* Nulla[5] fiat memoria de sancto Blasio.

¶ Feria .ii. de sancto Blasio: Inuitatorium duplex: tres lectiones: Capitulum *Omnis pontifex.*

¶ Feria .iii. de feria, et dicitur[6] missa dominicalis.

¶ Feria .iiii. de sancta Agatha: ix.[7] Capitulum *Confitebor.*

¶ Feria .v. de confessore†,[8] Inuitatorium simplex: tres lectiones.

¶ Feria .vi. de festo loci.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in iii. feria fiat [vna][9] commemoratio. Et tunc missa dominicalis cantetur in[10] secunda feria pro summa missa.[10]

Feb. 9.] ¶ Dominica .iiii., totum de dominica. In laudibus omnes antiphone dicuntur.

¶ Feria .ii., de sancta Scolastica, Inuitatorium simplex: tres lectiones.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria, cum missa illius ferie.

[1] 2do.
[2] et: *add.* 87, 88.
[3] S. Brigitta.
[4] commemoratio: *om.* 87, 88.
[5] et *before* nulla: 87, 88.
[6] dicatur: 87, 88.
[7] lectiones: *add.* 87, 88, 97, 01
[8] SS. Vedasto et Amando.
[9] vna: *om.* 95, 97.
[10]—[10] capitulo in ii. feria: 97, 01.

¶ Feria .v. de feria, cum missa quinte dominice.

¶ Feria .vi., de sancto Valentino, Inuitatorium simplex: tres lectiones. Capitulum *Iste sanctus.*

¶ Sabbato, de sancta Maria. Ad missam dicitur[1] *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.* (Claudatur *Alleluia.*)

¶ Vbi fiunt tres commemorationes, in v. feria fiat vna commemoratio. Et missa quinte dominice in quarta feria dicatur.

Feb. 16.] ¶ Dominica .lxx., totum de dominica, cum memoria de[2] sancta Iuliana.

¶ Feria .ii. de feria. Responsoria historie dominicalis, cum missa *Salus populi.*

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Epistola et euangelium eiusdem ferie.

¶ Feria .v. de sancta Maria.

¶ Feria .vi. dicuntur Responsoria ferialia.

¶ Sabbato, de sancto Petro,[3] Inuitatorium triplex: ix. lectiones. Vbi fiunt tres commemorationes, in ii. feria fiat vna commemoratio.

Feb. 23.] ¶ Dominica [4]Sexagesima totum de dominica. Ad secundas vesperas fiat solennis memoria de dominica.[4]

¶ Feria .ii., de sancto Mathia, Inferius duplex.

¶ Feria .iii. de feria. Missa *Salus populi.*

¶ Feria .iiii. de feria. Epistola et euangelium illius ferie.

[r .vii.] ¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ [5]Vbi fiunt tres commemorationes, in .iiii. feria erit vna.[5]

¶ Sabbato, de sancto Dauid, ix. lectiones.[6]

¶ In anno bisextili erit seruicium de sancto Mathia in iii. feria. Et tunc in ii. feria, de festo loci; Et in sabbato, de sancta Maria.

[1] cantus super: *add.* 97, 01.
[2] tantum *before* de: 87, 88.
[3] Cathedra S. Petri.
[4]—[4] in Sexagesima tota cantetur historia: 87, 88.
[5]—[5] *om.* 87, 88.
[6] Oratio et cetera de communi: *ada.* 97, 01

¶ Et ab hinc, vsque ad inceptionem historie (*In principio*, accipiatur quintum *D.* pro littera dominicali, et inchoetur ad dominicam in quinquagesima.

Mar. 2.] ¶ Dominica in Quinquagesima, totum de dominica.

¶ Feria .ii. de sancto Cedda: ix. lectiones.[1]

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii. in capite ieiunii: de feria.

¶ Feria .v. .vi. et sabbato, de ieiunio: et in sabbato dicuntur Responsoria ferialia.

¶ A .iiii. feria in capite ieiunii, vsque post Pasca, nihil fiat de festis trium lectionum, nisi memoria ad vesperas et[2] matutinas beate Marie.

Mar. 9.] ¶ Dominica prima quadragesime, totum de dominica.

¶ Feria .ii. .iii. .v. vi. et sabbato, de ieiunio. In v. feria dicitur Responsorium feriale.

¶ Feria .iiii.,[3] de sancto Gregorio, Inferius duplex. Capitulum, *Ecce sacerdos.*

Mar. 16.] ¶ Dominica .ii. quadragesime, totum de dominica.

¶ Feria .ii. iiii. et sabbato, de ieiunio. In .iiii. feria dicitur primum Responsorium feriale; et aliud in sabbato, cum Responsorio *Pater, peccaui.*

¶ Feria .iii. de sancto Edwardo. Ad vesperas, antiphona *Iste sanctus.* Capitulum *Beatus vir, qui in sapientia;* Responsorium *Beatus vir, qui suffert.*

¶ Feria .v. de sancto Cuthberto: ix. lectiones sine expositione.

¶ Feria .vi. de sancto Benedicto: ix. lectiones sine expositione.

Mar. 23.] ¶ Dominica .iii. quadragesime, totum de dominica.

¶ Feria .ii. .iiii. .v. .vi. et sabbato, de ieiunio.

¶ Feria .v. dicitur primum Responsorium feriale, et alia duo in sabbato.

¶ Feria .iii., festum Annunciationis: minus duplex. Ad vtrumque completorium dicitur (*Gloria tibi Domine*).

Mar. 30.] ¶ Dominica .iiii. quadragesime, totum de dominica.

¶ Feria .ii. iii. iiii. et sabbato, de ieiunio. In .iiii. feria dicitur Responsorium feriale.

¶ Feria .v. de sancto Ricardo: ix. lectiones de communi.

[1] Oracio et cetera de communi: *add.* 97, 01.
[2] et: *om.* 97.
[3] iiiii†: 95.

¶ Feria .vi., de sancto Ambrosio, Inferius duplex: Capitulum *Ecce sacerdos.*

April 6.] ¶ Dominica in Passione Domini, totum de dominica.

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio. In iiii. feria et in sabbato, dicitur[1] octauum Responsorium[2] historie dominicalis, cum duobus ferialibus.

April 13.] ¶ Dominica in ramis Palmarum, de seruicio dominicali.

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .iii. dicuntur Exequie Mortuorum, cum ix. lectionibus, et missa in crastino. Deinde quotidiane Exequie non dicuntur in conuentu, vsque post (*Deus omnium*).

April 20.] ¶ Die Pasce, et per hebdomadam, totum de festo.

¶ Festum sancti Georgii differatur vsque ad viii. diem Maii Festum sancte Marci, vsque ad xiii.[3] diem Maii.

¶ Omnibus festis cum regimine chori vsque ad Ascensionem, ad vtrasque vesperas, matutinas, et ad missam, fiat solennis memoria de resurrectione, nisi in Inuentione Sancte Crucis,[4] et in sabbatis ad vesperas. Benedictiones feriales non dicuntur vsque post (*Deus omnium*).

April 27.] ¶ Dominica (*In albis*) prima post Pasca: festum minus duplex: totum de dominica, et memoria de resurrectione, cum missa. Non dicatur[5] *Deus, qui hodierna die*, sed *Deus, qui per vnigenitum*. Ad secundas vesperas, solennis memoria de sancto Vitale, et de resurrectione.

¶ Feria .ii., de sancto Vitale, Inuitatorium duplex: tres lectiones cum regimine chori.

¶ Feria .iii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de Sanctis Apostolis.[6] Inferius duplex.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de Sancta Cruce: minus duplex: et memoria de martyribus.[7] Ad matutinas, antiphona *Lux perpetua* minor. Ad secundas vesperas, solennis memoria de dominica: sed nulla fiat memoria de resurrectione, neque processio.

[1] dicuntur, 87, 88.
[2] viii. R., 88.
[3] viii., 97, 01.
[4] Inv. S. Crucis, *hoc est*, Sabbato, Mai. iii.
[5] dicitur: 88.
[6] SS. Philippo et Iacobo.
[7] SS. Alexandro, etc.

¶ Vbi fiunt tres commemorationes, [1]nihil fiat de tercia commemoratione.[1]

May 4.] ¶ Dominica .ii. post Pasca, totum de dominica. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsorium [2]*Locutus est.*[2] Missa dominicalis.

¶ Feria .iii. de sancto Iohanne apostolo.[3] Inuitatorium triplex : iii. lectiones.

¶ Feria .iiii. de sancto [r .viii.] Iohanne episcopo : tres lectiones cum regimine chori.

¶ Feria .v. de sancto Georgio : minus duplex : tres lectiones.

¶ Feria .vi. de festo loci.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[4]

¶ Vbi fiunt tres commemorationes,[5] nihil de iii. commemoratione [in] hac hebdomada.[5]

May 11.] ¶ Dominica iii.[6] post Pasca, de seruicio dominicali : tercium Responsorium a duobus cantetur. In laudibus vna antiphona.

¶ Feria .ii. de martyribus[7] : Inuitatorium duplex : tres lectiones.

¶ Feria .iii., de sancto Marco, Inferius duplex.

¶ Feria .iiii., de feria. Responsorium [8]*Vidi portam.*[8] Missa dominicalis.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Vidi portam.* Missa eiusdem ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in vi. feria fiat vna commemoratio.[9]

[1]—[1] in iii. feria fiat vna commemoratio et missa dominicalis in capitulo dicitur : 87, 88 : in iii. feria fiat vna et missa dominicalis dicitur in capitulo : 97, 01.

[2]—[2] *Dignus es :* 87, 88.

[3] ante port. latin.

[4] SS. Gordiano et Epimacho.

[5] in ii. feria fiat vna commemoratio, et missa dominicalis in capitulo dicitur : 87, 88 : in ii. feria fiat vna, et missa dominicalis dicitur in capitulo : 97, 01. *om.* 'in' : 95.

[6] in *for* iii. : 95.

[7] SS. Nereo, etc.

[8]—[8] *Locutus est :* 87, 88 : *Dignus es :* 97, 01.

[9] et tunc in iiii. feria dicuntur Responsoria *Dignus es* cum duobus sequentibus, et Responsoria de iii. et iiii. ferie omittantur isto anno : *add.* 87, 88 : et in iiii. feria dicuntur Responsoria de secunda, et Responsoria de iii. et iiii. feria pretermittantur, 97 : commemoratio *om.* ; *otherwise as* 97 *but commencing* et in iii. feria, 01.

May 18.] ¶ Dominica .iiii. post Pasca: de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de sancto Dunstano, et memoria de sancta Potenciana, et de resurrectione.

¶ Feria .iii. de feria. Responsorium *Narrabo:* missa dominicalis.

¶ Feria .iiii. de feria. Responsorium *Hymnum;* Missa illius ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria: Responsorium *Deduc.*

¶ Sabbato, de sancta Maria. Ad vesperas de dominica fiat memoria de sancto Vrbano, cum antiphona *Filie Hierusalem;* versiculus *Tristicia vestra:* et processio fiat.

¶ Vbi fiunt tres commemorationes, in vi. feria fiat vna commemoratio.

¶ Festum sancti Aldelmi differatur in iii. feriam.[1]

May 25.] ¶ Dominica .v. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus omnes antiphone dicantur: memoria de sancto Vrbano, cum antiphona *Lux perpetua* minor: deinde de resurrectione. [2]Secunde vespere erunt de sancto Augustino, et solennis memoria de dominica, et de resurrectione.[2]

¶ Feria .ii., de sancto Augustino, Inferius duplex: memoria solennis de ieiunio, cum versiculo *Surrexit Dominus de sepulcro:* deinde de resurrectione. Missa de ieiunio dicitur in processione. In summa missa, memoria de resurrectione, et de Omnibus Sanctis tantum. Ad secundas vesperas, solennis[3] memoria de sancto Aldelmo,[4] et de resurrectione.

¶ Feria .iii., de sancto Aldelmo: tres lectiones cum regimine chori. Missa dominicalis in processione dicitur.

¶ Feria .iiii., de vigilia. Responsorium *Narrabo:* Responsorium *In toto:* Responsorium *Dicant nunc.* Nihil de sancto Germano, nisi ad vesperas et matutinas beate Marie.

¶ Vbi fiunt tres commemorationes, In hac iiii. feria dicitur[5] Responsorium *Deduc me,* et Responsorium feriale pretermittatur.

[1] Maii xxvii. [2]—[2] *om.* 87, 88.
[3] solennis: *om.* 87, 88.
[4] antiphona *Lux perpetua* maior: *add.* 97 01.
[5] dicuntur: 87, 88.

¶ Feria .v., dies Ascensionis Domini, festum principale.

¶ Feria .vi. de octauis.[1]

¶ Sabbato, de octauis,[1] et memoria de sancta Petronilla.

une 1.] ¶ Dominica infra octauas Ascensionis: totum de dominica: memoria de martyre,[2] et de octauis.[1]

¶ Feria .ii. de octauis.[1] Antiphone et Responsoria sicut in[3] .vi. feria.

¶ Feria .iii. de octauis: antiphone et Responsoria sicut in sabbato.

¶ Feria .iiii. de octauis: antiphone et Responsoria sicut in .vi. feria.

¶ Feria .v. de octaua.[1] Inuitatorium triplex. In laudibus omnes antiphone dicantur: memoria fiat de martyribus.[4] Ad secundas vesperas, memoria de sancta Maria, antiphona *Sub tuam.*

¶ Feria .vi., de sancta Maria.

¶ Sabbato, de vigilia Penthecostes.

June 8.] ¶ Die Penthecostes, et per hebdomadam, totum de solennitate festi. Nihil de sancto Edmundo episcopo, neque de sancto Barnaba, isto anno.

¶ De festis trium lectionum, fiat memoria, sicut per hebdomadam Pasce, ad vesperas et matutinas beate Marie. Nulla fiat memoria de Sancto Spiritu per hanc hebdomadam ad vesperas et matutinas beate Marie.

¶ Nulla dominica per estatem differatur isto anno, quia tempus breue est.

¶ Nota quod historia (*Deus omnium* hoc anno tota cantabitur in die .vii. Dormientium martyrum.[5]

June 15.] ¶ Dominica Sancte Trinitatis, totum de festo. Ad secundas vesperas, fiat memoria priuatim de sancto Ricardo, et de martyribus.[6]

¶ Feria .ii. de sancto Ricardo: ix. lectiones. Medie lectiones de martyribus,[7] et memoria de octauis.[8] Ad vesperas sancti Ricardi, memoria de festo loci, et de octauis.[8]

¶ Feria .iii. de festo loci, et memoria de octauis.[8]

[1] Ascensionis.
[2] S. Nicomede.
[3] de *for* sicut in: 88.
[4] SS. Bonifacio, etc.
[5] Iul. xxvii.
[6] SS. Cirico et Iulitta.
[7] Cirico et Iulitta.
[8] Trinitatis.

❡ Feria .iiii. de sancta Maria: et memoria de sanctis,[1] et de octauis.[2]

❡ Feria .v., festum Corporis Christi: maius duplex. Nihil[3] de sanctis.[4] Ad secundas vesperas, antiphona [s .i.] *Sapientia*. Psalmi, hymnus, et versiculus, sicut ad primas vesperas.

❡ Et sic quotidie per octauas, quando de octauis[5] agitur. Non dicatur *Gloria tibi Domine*), nisi quando fit seruicium de octauis[5] tantum.

❡ Feria .vi. de octauis:[5] tres lectiones cum regimine chori, et memoria de sancto Edwardo, et de octauis Trinitatis.

❡ Sabbato, de octauis,[5] et memoria de octauis Trinitatis. Ad vesperas de sancto Albano, memoria de octauis[5]; antiphona *O quam suauis*: De dominica, antiphona *Loquere, Domine*: de Trinitate: et processio fiat.

June 22.] ❡ Dominica prima post festum Sancte Trinitatis, de sancto Albano. Medie lectiones de octauis Corporis Christi, cum versiculo et Responsoriis de tercio nocturno. Nonum Responsorium a duobus cantetur. Ad primam, antiphona *Te iure*. Missa dominicalis in capitulo cantetur. Ad vtrumque completorium in hymno dicitur versus *Deo patri*.

❡ Feria .ii. de octauis[5]: tres lectiones cum regimine chori, et memoria tantum de sancta Etheldreda. Missa de vigilia[6] solenniter cantetur ad principale altare.

❡ Feria .iii., de sancto Iohanne baptista: minus duplex. Ad vtrasque vesperas,[7] et ad missam, fiat solennis memoria de octauis.[5]

❡ Feria .iiii. de octauis Corporis Christi: tres lectiones: versiculus et Responsoria de secundo nocturno, et memoria de octauis sancti Iohannis tantum. Ad vesperas, hec sola antiphona, *Sacerdos*, psalmus *Dixit Dominus*: et cetera omnia sicut ad primas vesperas festi: memoria de martyribus,[8] et de octauis.

❡ Feria .v., de octaua,[5] Inuitatorium triplex. Medie lectiones fiant de martyribus,[8] cum propriis [9]Responsoriis,[10] et memoria de octauis sancti Iohannis tantum. Ad secundas vesperas, antiphona *Sapientia*, psalmus *Dixit Dominus*: Hymnus *Sacris solen-*

[1] SS. Marco et Marcelliano.
[2] Trinitatis.
[3] et *before* nichil: 87, 88.
[4] SS. Gervasio et Prothasio.
[5] Corporis Christi.
[6] Nat. S. Iohannis Bapt.
[7] matutinas: *add.* 87, 88.
[8] SS. Iohanne et Paulo.
[9] 'Sed laudes, que proprie habentur, eo anno omittantur.' *Crede M.* § 122, p. 65.
[10] et proprie laudes eorum eo anno pretermittantur: *add.* 97, 01.

niis: versiculus *Panem de celo:* antiphona *O sacrum*, psalmus *Magnificat:* antiphona *Sub tuam*, et memoria de octaua.[1]

❡ Feria .vi., de sancta Maria, cum psalmo *Ad te leuaui*, et memoria de octauis.[1]

❡ Hic incipiunt Vigilie Mortuorum. Ad completorium sancti Leonis, super (*Te lucis*) dicitur cantus dominicalis.

❡ Sabbato, de sancto Leone, cum nocturno: memoria de octauis.[1] Missa de vigilia.[2] Ad vesperas apostolorum, due memorie sub silentio, videlicet de dominica, et de Trinitate.

June 29.] ❡ Dominica .ii. post Trinitatem, de apostolis Petro et Paulo: minus duplex, et due memorie.[3]

❡ Feria .ii., de sancto Paulo, Inuitatorium triplex: .ix. lectiones.

❡ Feria .iii., de sancta Maria, cum memoria de octaua sancti Iohannis. Ad vesperas, de Visitatione Marie.

❡ Feria .iiii. de Visitatione beate Marie: festum maius duplex: et octaue cum regimine chori.

❡ Feria .v. de octauis Visitationis.

❡ Feria .vi. de sancto Martino: .ix. lectiones. Medie lectiones de apostolis[2]: et solennis memoria de octauis Visitationis.

❡ Sabbato, de octauis.[4] Ad vesperas de octauis apostolorum,[2] memoria de octauis Visitationis, de dominica, et de Trinitate: et processio fiat.

July 6.] ❡ Dominica iii.[5] de octaua apostolorum,[2] et tantum memoria de octauis Visitationis, et de dominica† de Trinitate.[6] Ad vesperas sancti Thome,[7] solennis memoria de octauis Visitationis, et[8] de apostolis[2] priuatim.

❡ Feria .ii. de sancto Thoma: minus[9] duplex.

❡ Feria .iii. de octauis Visitationis Marie. Ad vesperas, hec sola antiphona super psalmos, *Eterni patris.* Et ceteri psalmi de sancta Maria: et cetera sicut ad primas vesperas.

❡ Feria .iiii.[10] totum de octaua[11]: .ix. lectiones: totum sicut in prima die, Preter Responsorium, quod non dicetur ad secundas vesperas: memoria de festo loci, et de martyribus.[12]

❡ Feria .v.[13] de festo loci, et memoria[13] de martyribus.[12]

[1] Nat. S. Iohannis Bapt.
[2] SS. Petr. et Paul.
[3] 'de dominica et de Trinitate . . . et missa dominicalis dicitur in capitulo. *Brev.* p. mcxlii.
[4] Visitationis.
[5] in† *for* iii.: 95.
[6] missa dominicalis dicitur in capitulo: *add.* 97, 01.
[7] archiep. mart.
[8] et *before* primo: 97, 01.
[9] festum *before* minus: 87, 88.
[10] iii.: 87, 88.
[11] Visitationis, B. Mariae.
[12] Septem Fratribus.
[13]—[13] *om.* 97, 01.

¶ Feria .vi. de festo loci, et memoria de sancto Benedicto.

¶ Sabbato, de sancta Maria.[1] Ad vesperas reliquiarum, memoria de dominica, et de Trinitate, sub silentio; et nulla processio.

July 13.] ¶ Dominica .iiii. post Trinitatem: festum reliquiarum: maius duplex.[2]

¶ Quotidie per totas octauas fiat memoria de reliquiis, ad vesperas, matutinas, et ad missam.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancto Swithuno: .ix. lectiones de communi.

¶ Feria .iiii. de sancto Osmundo: .ix. lectiones de communi.

¶ Feria .v., de sancto Kenelmo [s .ii.], Inuitatorium duplex: tres lectiones.

¶ Feria .vi., de sancto Arnulpho, Inuitatorium simplex: tres lectiones de communi. Capitulum *Omnis pontifex*.

¶ Sabbato, de sancta Maria, et memoria de reliquiis.

¶ Vbi fiunt tres commemorationes, in .v.[3] feria fiat vna commemoratio. [4]Et tunc missa dominicalis cantetur in .vi. feria pro summa missa.[4] Ad vesperas, memoria de reliquiis: de dominica, antiphona *Montes Gelboe:* de Trinitate: et processio fiat.

July 20.] ¶ Dominica .v. de sancta Margareta. Missa dominicalis in capitulo dicitur.

¶ Feria .ii. de festo loci, et memoria de vigrine.†[5]

¶ Feria .iii., de sancta Maria Magdalena, Inuitatorium triplex: .ix. lectiones: et memoria de abbate.[6]

¶ Feria .iiii., de sancta Maria, et memoria de martyre.[7]

¶ Feria .v., de sancta Cristina, cum nocturno. Capitulum *Confitebor*.

¶ Feria .vi., de sancto Iacobo apostolo, Inferius duplex. Ad secundas vesperas, solennis memoria de sancta Anna.

¶ Sabbato, de sancta Anna, Inuitatorium triplex: .ix. lectiones. Ad vesperas sancte Anne, memoria de dominica, anti-

[1] Vbi fiunt tres commemorationes, in v. feria fiat vna commemoratio: *ada.* 97, 01.
[2] et memoria de dominica et de Trinitate sub silentio: *add.* 97, 01.
[3] vi.: 97, 01.
[4]—[4] Et missa dominicalis dicitur in capitulo eodem die: 97, 01.
[5] S. Praxede. [6] S. Wandragesilo.
[7] S. Apollinare.

phona *Rex autem Dauid:* memoria de Trinitate: et processio fiat.

July 27.] ¶ Dominica .vi., plene cantetur historia (*Deus omnium*): memoria[1] tantum de martyribus.[2] In laudibus, vna antiphona.

¶ Feria .ii., de sancto Samsone, Inuitatorium duplex: tres lectiones, et memoria de martyre.[3]

¶ Feria .iii., de martyribus,[4] Inuitatorium duplex: tres lectiones.

¶ Feria .iiii., de sanctis Abdon et Sennen, Inuitatorium duplex: tres lectiones.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancto Petro† Vincula,[5] et memoria de martyribus.[6]

¶ Sabbato, de sancta Maria, et memoria de martyribus†, et de martyre.[7]

¶ Vbi fiunt tres commemorationes, in tercia feria fiat vna commemoratio.

¶ Ab hac die vsque ad inceptionem historie (*Domine, ne in ira*) accipiatur sextum *E*, pro littera dominicali.

[1] et *before* memoria: 87, 88.
[2] Septem Dormientibus.
[3] S. Panthaleone.
[4] SS. Felice, Simplicio, etc.
[5] [ad] vincula: *om.* 87, 88.
[6] SS. Maccabeis
[7] S. Stephano, papa.

Sextum *E.*[1]

Aug. 3.] ¶ Littera dominicalis[2] *E*, tercio die mensis Augusti, totum[3] cantetur (*In principio*): Et festum sancti Stephani differatur in crastinum. In laudibus omnes antiphone dicantur.

¶ Feria .ii. de sancto Stephano : .ix. lectiones.

¶ [a]Feria .iii. de commemoratione beate Marie, et memoria de sancto Oswaldo.

¶ Feria .iiii., de Transfiguratione Domini, festum minus duplex. Secunde vespere erunt de festo Nominis Iesu, et solennis memoria de Transfiguratione Domini.

¶ Feria .v., de solenni festo Nominis Iesu : festum maius duplex.

¶ Feria .vi., de seruicio octauarum,[4] et memoria de martyribus.[5]

¶ Sabbato, de seruicio octauarum,[4] et memoria de sancto Romano. Missa de vigilia [6]in capitulo dicitur.[6]

Aug. 10.] ¶ Dominica .ii. de sancto Laurentio: memoria de octauis Nominis Iesu: de dominica: et de Trinitate. Missa dominicalis in capitulo dicitur.

¶ Feria .ii. de seruicio octauarum,[4] et memoria de sancto Tyburcio.

¶ Feria .iii. de seruicio octauarum.[4]

[1] *In* 87, 88: *om.* 97, 01. *In* 95, *this section begins at the top of* fo. 5, ij. b., *and has this merely as the page heading.*

[2] dominicali: 87, 88.

[3] tota: 87, 88.

[4] Nominis Iesu.

[5] SS. Ciriaco, etc.

[6]—[6] post vi. dicitur ad principale altare, et memoria de sancto dicitur: 97, 01.

[a]—[b] Feria iii. de S. Oswaldo, Inuit. duplex, iii. lectiones.
Feria iiii. de S. Sixto†, Inuit, duplex, iii. lectiones. [†'de transfiguracione, domini nostri Ihesu.' *corr. ms. cir.* 1500, *in* Bodl. 88.]
Feria v. de festo loci, et memoria de S. Donato.
Feria vi. de S. Maria, et memoria de martiribus [Ciriaco, &c.].
Sabbato, de S. Romano, cum nocturno. Ad vesperas, de S. Laurentio: memoria de dominica, de Trinitate, et processio fiat. Ubi fiunt iii. commemorationes, in iiii.† feria fiat una commemoratio. Si aliqua dominica debeat hic differri, tunc nulla fiat memoria de dominica, nec de Trinitate: neque processio fiat ad vesperas.
Dominica ii. totum de S. Laurentio, Inuit. triplex. Missa dominicalis dicitur in capitulo. †'in iiii.' *is corrected in ms. to* 'in iii.' *cir.* 1500, *in* 88. *in* Bodl. 8°. D.I Th. BS.
Feria ii. de festo loci, et memoria de S. Tyburcio, et de octa. [S. Laurentii].
Feria tercia, de S. Maria, et memoria de oct. [S. Laurentii]. Ad completorium S. Ypoliti, super *Te lucis* dicitur cantus dominicalis.

¶ Feria .iiii. de sancto Ypolito: .ix. lectiones. Tres prime lectiones de communi plurimorum martyrum, et tres medie lectiones de octauis Nominis Iesu: tres vltime lectiones de proprietate sanctorum, et memoria de octauis Nominis Iesu et sancti Laurentii.

¶ Feria .v. de octaua Nominis Iesu: .ix. lectiones: Inuitatorium triplex. Medie lectiones de sancto Eusebio, et memoria de sancto Eusebio, et de sancto Laurentio.[1]

¶ Feria .vi. de Assumptione beate Marie, festum principale.

¶ Sabbato, de seruicio octauarum,[2] et memoria de sancto Laurentio. Ad vesperas, memoria de sancto Laurentio: de dominica: de Trinitate: et processio fiat. In redeundo, antiphona *Saluator*.[b]

Aug. 17.] ¶ Dominica .iii., de seruicio octauarum.[2] In laudibus, vna antiphona: missa de octauis sancti Laurentii in capitulo dicatur.[3] Ad summam missam, memoria de dominica, et de Trinitate, tantum. Et missa dominicalis in capitulo dicatur in vigilia sancti Bartholomei.

¶ Feria .ii. de octauis[2]: memoria[4] de sancto Agapito.

¶ Feria .iii. de octauis[2] et memoria de sancto Magno martyre. Ad vesperas, antiphona [s .iii.] *Emissiones*, psalmus *Magnificat*.

¶ Feria .v., de seruicio octauarum.[2] Ad vesperas, memoria de martyribus.[5]

¶ Feria .vi. de octaua.[2] Inuitatorium triplex. In laudibus omnes antiphone dicuntur.

¶ Sabbato, de martyribus:[6] tres lectiones, cum nocturno. Ad vesperas de apostolo,[7] memoria de sancto Audoeno, de dominica, et de Trinitate, sub silentio: sed nulla processio.

Aug. 24.] ¶ Dominica .iiii., de sancto Bartholomeo, Inferius duplex, .ix. lectiones, sine expositione, et tres memorie[8] sub silentio.

Feria iiii. de S. Ypolito, Inuit. duplex, iii. lectiones. Ad completorium S. Eusebii dicitur cantus dominicalis, propter oct. [S. Laurentii].

Feria v. de S. Eusebio, cum nocturno, et cum R. *Iurauit Dominus*.

Feria vi. Assumptio B. Marie, festum principale. Hac die nulla fiat memoria de S. Laurentio.

Sabbato de oct. [Assumptionis], iii. lectiones cum regimine chori, memoria de S. Laurentio. Ad vesperas memoria de sancto Laurentio, de dominica, de Trinitate: et processio fiat. In redeundo, Ant. *Saluator*: 87, 88.

[1] Missa de octauis post iii. dicitur et nulla memoria. Missa de vigilia post vi. dicitur, et due memorie, vtraque ad principale altare: *add.* 97, 01.

[2] Assumptionis.

[3] *Crede Michi*, § 161, p. 73.

[4] et *before* memoria: 87, 88.

[5] SS. Timotheo et Symphoriano.

[6] SS. Timotheo et Apollinare.

[7] S. Bartholomeo.

[8] tres memorie, Scil. de S. Audoeno, de dominica, et de Trinitate.

¶ Feria .ii. de feria. Et dicatur primum Responsorium historie, cum duobus ferialibus.[1]

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Rupho, Inuitatorium duplex: tres lectiones.

¶ Feria .v., de sancto Augustino, Inferius duplex. Capitulum *Dedit Dominus:* memoria de martyre.[2] Vespere erunt de festo, et memoria de sancto Iohanne,[3] et de sancta Sabina.

¶ Feria .vi. de sancto Iohanne: Inuitatorium triplex: memoria de virgine.[4] Vespere erunt de festo,[5] et memoria de sancta Maria, antiphona *Sub tuam protectionem:* deinde de martyribus.[6]

¶ Sabbato, de sancta Maria, et memoria de martyribus.[6]

¶ Vbi fiunt .iii. commemorationes, in .ii. feria fiat vna commemoratio. Et Responsoria ferialia pretermittantur. Missa[7] dominicalis cantetur in[8] die sancti Ruphi, pro summa missa.[8]

Aug. 31.] ¶ Littera dominicalis[9] *E*, vltima die Augusti, tota cantetur historia (*Si bona*), et memoria tantum de virgine.[10] In laudibus omnes antiphone dicuntur.

¶ Feria .ii. de sancto Egidio: .ix. lectiones. Medie lectiones de sancto Prisco, cum versiculo .v.†[11] Responsoriis de secundo nocturno vnius martyris.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria: et dicatur Responsorium feriale. Epistola et euangelium illius ferie.

¶ Feria .v. de sancto Cuthberto: .ix. lectiones de alio festo,[12] nisi facte fuerint in quadragesima: tunc fiant hic. Inuitatorium duplex, et tres lectiones de communi vnius confessoris et pontificis.

¶ Quando festum sancti Cuthberti celebratur cum tribus lectionibus, tunc in .vi. feria dicuntur versiculus et Responsoria de primo nocturno vnius confessoris et abbatis.

¶ Feria .vi., de sancto Bertino, cum nocturno; et Responsoria de primo nocturno.

¶ Sabbato, de sancta Maria.

[1] missa dominicalis: *add.* 97, 01.
[2] S. Hermete.
[3] Decollatio S. Iohannis Baptistae.
[4] S. Sabina.
[5] Decollationis S. I. Bapt.
[6] SS. Felice et Adaucto.
[7] et *before* missa: 87, 88.
[8—8] capitulo in dominica: 97, 01.
[9] dominicali: 87, 88.
[10] S. Cuthburga.
[11] et *for* v: 87, 88, 97, 01.
[12] S. Cuthberti, Mar. xx.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio,[1] et Responsorium feriale pretermittatur.

Sept. 7.] ¶ Dominica .ii., tota cantetur historia In laudibus, vna antiphona. Vespere erunt de sancta Maria, et memoria priuatim de dominica.

¶ Feria .ii. de natiuitate[2] beate Marie: maius duplex: Ad vesperas nulla fiat memoria de sancto Gorgonio.

¶ Feria .iii. de octauis: tres lectiones cum regimine chori. Tercium Responsorium *Gloriose:* memoria de martyre.[3]

¶ Feria .iiii. de octauis[4]: tercium Responsorium *Regali.*

¶ Feria .v. de octauis:[4] tercium Responsorium *Natiuitas:* memoria de martyribus.[5]

¶ Feria .vi. de octauis: tercium Responsorium *Gloriose.*

¶ Sabbato, de octauis[4]: tercium Responsorium *Regali.* Ad vesperas de Sancta Cruce, memoria de dominica, et de Trinitate sub silentio: sed de martyribus[6] solennis memoria, et processio fiat.[7] Ad vesperas sancte Marie extra chorum, antiphona *Benedicta*, psalmus *Magnificat.*

Sept. 14.] ¶ Littera dominicalis[8] *E*, decimo quarto kalendas†[9] Septembris, cum memoria sub silentio, inchoetur historia (*Peto Domine*). Missa dominicalis in capitulo dicatur: totum officium omnino[10] fiat de Sancta Cruce. Medie lectiones fiant de martyribus,[11] cum versiculo et Responsoriis de secundo nocturno[4]: memoria de octauis,[4] cum antiphona primi diei. Ad matutinas extra chorum, tercium Responsorium *Natiuitas.* Ad secundas vesperas, memoria fiat de octauis solenniter: sed[13] de sancto Nicomede, et de dominica, priuatim.

¶ Feria .ii. de octauis,[4] Inuitatorium triplex: .ix. lectiones. Tercium Responsorium *Gloriose:* Sextum Responsorium *Regali:* et Nonum Responsorium *Ad nutum.* In laudibus omnes antiphone dicantur. Vespere erunt de octauis,[4] sine Responsorio, cum memoria de sancta Editha, et de martyribus.[14]

¶ Feria .iii. de sancta Editha: .ix. lectiones sine expositione. Medie lectiones de martyribus,[15] cum versiculo et Responsoriis

[1] commemoratio: *om.* 97, 01.
[2] Natiuitas *for* de natiuitate: 87, 88.
[3] S. Gorgonio.
[4] Nat. B. Mariae.
[5] SS. Protho et Iacincto.
[6] SS. Cornelio et Cypriano.
[7] fiat: *om.* 87, 88.
[8] dominicali: 87, 88.
[9] die *for* kalendas: 87, 88.
[10] officium: *add.* 87, 88.
[11] SS. Cornelio et Cypriano.
[12] Vide tractatum *Crede Michi* § 53, p. 42.
[13] primo: *add.* 97, 01.
[14] SS. Eufemia, Lucina et Geminiano.

de tercio nocturno. Vespere erunt [de festo[1]], sine aliqua memoria de sancto Lamberto.

¶ Feria .iiii. de feria. Responsoria de primo nocturno. [s .iiii.] Missa quatuor temporum ; et nihil de sancto,[2] Nisi ad vesperas et matutinas beate Marie.

¶ Feria .v., de sancta Maria.

¶ Feria .vi. de feria. Responsoria de secundo nocturno. Missa quatuor temporum.

¶ Sabbato, de feria. Responsoria de tercio nocturno, cum Responsorio feriali. Missa quatuor temporum, cum memoria de vigilia sancti Mathei. Ad vesperas sancti Matthei, memoria de sancto Laudo: de dominica: et de Trinitate sub silentio: et Nulla fiat processio ad vesperas.

Sept. 21.] ¶ Littera dominicalis[3] *E*, vndecimo kalendas Octobris, cum memoria inchoetur historia (*Adonay*): totum seruicium fiat de sancto Matheo apostolo[4]: Inferius duplex[5]: Vespere erunt de festo,[6] et memoria [7]de martyribus.[8]

¶ Feria .ii. de sancto Mauricio sociisque[9] eius : .ix. lectiones sine expositione.

¶ Feria .iii. de feria: et nihil de sancta Tecla. Responsoria de primo nocturno. Missa dominicalis.

¶ Feria .iiii. de feria. Responsoria de secundo nocturno. Epistola et euangelium eiusdem[10] ferie.

¶ Feria .v. de festo loci, et [memoria][11] de martyre.[12]

¶ Feria .vi. de feria. Responsoria de tercio nocturno, cum missa (*Salus populi*): et sic de sancta Tecla, et de martyribus Cipriano et Iustiniano nihil fiat, nisi memoria ad vesperas et matutinas beate Marie.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[13] Nihil fiat de .iii. commemoratione hac hebdomada.

Sept. 28.] ¶ Littera dominicalis[14] *E*, quarto kalendas Octobris, tota cantetur historia *Adaperiat*). In laudibus omnes

[1] *in* 87, 88.
[2] S. Lamberto.
[3] dominicali: 87, 88.
[4] 'Ad missam memoria de S. Laudo, et de omnibus sanctis.' *Brev. Sar.* 1530.
[5] et memoria de dominica et de Trinitate sub silentio: *add.* 97, 01.
[6] S. Matthei.
[7]—[8] de dominica sub silentio, deinde memoria de martyribus solenniter: 97, 01. [SS. Mauricio, etc.]
[8] 'solenniter' *add. Brev. Sar.* p. mcccxiv.
[9] sociorumque: 87, 88.
[10] illius *for* eiusdem: 87, 88.
[11] *in* 87, 88.
[12] S. Firmino.
[13] SS. Cosma et Damiano.
[14] dominicali: 87, 88.

antiphone dicuntur. Ad vesperas de sancto Michaele, memoria de dominica solenniter.[1]

❡ Feria .ii., de sancto Michaele, Inferius duplex. Vespere erunt de sancto Ieronymo. Capitulum *Dedit Dominus*, et solennis memoria de sancto Michaele.

❡ Feria .iii. de sancto Ieronymo, Inferius duplex. Ad matutinas . legatur omelia, sicut in die sancti Ambrosii. [2]Ad secundas vesperas, solennis memoria de confessore†,[3] et de sancto Melore [4]priuatim.[2]

❡ Feria .iiii. [5]de [6]confessore†.[5] Medie lectiones de sancto Melore, cum versiculo et Responsoriis de primo nocturno vnius martyris.

❡ Feria .v. de sancto Leodegario, Inuitatorium simplex: .iii. lectiones: Responsoria de secundo nocturno.

❡ Feria .vi. de festo loci.

❡ Sabbato, de sancta Maria.

❡ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio.

Oct. 5.] ❡ Dominica .ii., tota cantetur historia. In laudibus, vna antiphona.

❡ Feria .ii., de sancta Fide, Inuitatorium simplex: tres lectiones.[7]

❡ Feria .iii., de martyribus,[8] Inuitatorium duplex: tres lectiones.

❡ Feria iii. de festo loci.

❡ Feria .v. de sancto Dyonisio; .ix. lectiones, sine expositione. Capitulum *Iustorum anime*.

❡ Feria .vi. de martyribus.[9] Inuitatorium simplex: tres lectiones de communi plurimorum martyrum.

❡ Sabbato, de sancta Maria.

❡ Vbi fiunt tres commemorationes, in .iii.[10] feria fiat vna commemoratio, et memoria de martyribus.[11]

[1] sub silentio *for* solenniter: 87, 88, 97, 01.
[2]—[2] *om.* 87, 88.
[3] SS. Remigio, etc.
[4] priuatim: *om.* 97, 01.
[5]—[5] de confessoribus, ix. lectiones: 87, 88.
[6] SS. Remigio, Germanio, Vedasto et Bavone.
[7] Tamen ubi celebratur Translatio S. Hugonis, tunc seruitium erit de translatione, ut supra ad *A.* *Brev. Sar.* p. mcccxxx.
[8] SS. Marco, Marcello et Apuleio.
[9] SS. Gereone, etc.
[10] vi: 97, 01.
[11] SS. Marco, Marcello, etc.

Oct. 12.] ¶ Dominica .iii., de seruicio dominicali. In laudibus, vna antiphona. Ad vesperas sancti Edwardi, memoria[1] solenniter de dominica.[1]

¶ Feria .ii. de sancto Edwardo,[2] Inferius duplex. Ad [secundas[3]] vesperas solennis memoria de sancta Maria, et[4] de sancto Calixto priuatim.[5]

¶ Feria .iii. de sancta Maria, et memoria de martyre.[6]

¶ Feria .iiii. de sancto Wulstano†[7]: .ix. lectiones [de] communi.

¶ Feria .v. de sancto Michaele in monte: .ix. lectiones: sine expositione.

¶ Feria .vi. de sancta Etheldreda: .ix. lectiones. Omnia de communi vnius virginis non[8] martyris.

¶ Sabbato, de sancto Luca,[9] cum memoria de sancta Fredeswida solenniter[10]: de dominica, et de Trinitate, priuatim; sine processione.

Oct. 19.] ¶ Dominica .iiii. de sancta Fredeswida: .ix. lectiones. Omnia de communi vnius virginis et non martyris. Vespere erunt de virgine,[11] cum memoria de festo loci.

¶ Feria .ii. de festo loci.

¶ Feria .iii., de virginibus,[12] sine regimine chori, Inuitatorium duplex.

¶ Feria .iiii. de feria, et dicatur primum Responsorium feriale.[13]

¶ Feria .v., de sancto Romano, cum nocturno.

¶ Feria .vi., de sancta Maria.

¶ Sabbato, de sancto Crispino et Crispiniano[14]: .ix. lectiones. Memoria et medie lectiones de translatione sancti Iohannis de Beuerlaco, cum versiculo et Responsoriis de secundo nocturno. Vltime lectiones de expositione [s .v.] Euangelii[15] (*Descendens Iesus de monte*).

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.[16]

1—1 de dominica sub silentio: 87, 88, 97, 01.

2 Rege et Confess.

3 *om.* 97, 01.

4 primo: *add.* 97, 01.

5 priuatim: *om.* 87, 88. *Mox om.* de: 95.

6 S. Calixto.

7 Wulfrano: 87, 88.

8 et *before* non: 87, 88.

9 Inferius duplex et memoria de martyre. Vespere erunt de sancto Luca: *add.* 87, 88.

10 sed primo: *add.* 97, 01.

11 S. Fredeswida.

12 undecim millibus.

13 Missa dominicalis: *add.* 97, 01.

14 Cf. *Crede Michi*, § 169, p. 75. (The *Pica Falsa*, there mentioned, was a relic of the old *pica*, previous to 1415.)

15 Euangelium: 88.

16 et tunc missa dominicalis dicitur in capitulo in dominica: *add.* 97, 01.

Oct. 26.] ℂ Dominica .v.,[1] tota cantetur historia.[1] In laudibus, vna antiphona.

ℂ Feria .ii. de feria. Et dicatur vnum Responsorium feriale, vel duo vbi fiunt tres commemorationes. Missa de vigilia.[2]

ℂ Feria .iii., de apostolis Symone et Iuda, Inferius duplex. Ad secundas vesperas, solennis memoria de festo loci.

ℂ Feria .iiii. de festo loci.

ℂ Feria .v. de sancta Maria.

ℂ Feria .vi. de sancto Quintino, cum nocturno. Missa de vigilia.[3]

ℂ Sabbato, Festum Omnium Sanctorum: maius duplex.[4] Ad vesperas, memoria de dominica, et de Trinitate: sed nulla processio.

Nov. 2.] ℂ Littera dominicalis *E*, quarto Nonas Nouembris, tota cantetur historia (*Vidi Dominum*), et memoria tantum de martyribus,[5] et de Trinitate. Vespere erunt de dominica.

ℂ Et fiant Vigilie Mortuorum, cum pleno seruicio in crastino.[6]

ℂ Festum sancte Wenefrede differatur in terciam feriam.

ℂ Feria .ii. de Commemoratione Animarum.

ℂ Feria .iii. de sancta Wenefreda[7]: .ix. lectiones.

ℂ Feria .iiii. de feria, et dicantur Responsoria ferialia. Epistola et euangelium illius ferie.

ℂ Feria .v. de sancto Leonardo: .ix. lectiones.

ℂ Feria .vi. de festo loci.

ℂ Sabbato, de sancta Maria.

ℂ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio, et Responsoria ferialia omittantur.

Nov. 9.] ℂ Dominica .ii., de seruicio dominicali. Medie lectiones de sancto Theodoro. In laudibus omnes antiphone dicuntur. Nonum Responsorium *Summe Trinitati.*

ℂ Feria .ii. de festo loci.

ℂ Feria .iii., de sancto Martino, Inuitatorium triplex: .ix. lectiones, et memoria de martyre.[8]

[1]—[1] totum de historia cantetur: 87, 88. [2] SS. Symonis et Thaddei.
[3] Omnium Sanctorum. [4] festum principale *for* maius duplex: 87, 88.
[5] SS. Eustachio, etc. [6] Cf. *Defens. Direct.* c. 14, p. 8; *Crede M.* § 173, p. 76.
[7] Cf. *Crede M.* § 174, p. 76. [8] S. Menna.

¶ Feria .iiii. de seruicio octauarum sancti Martini: tres lectiones. Missa *Salus populi.*

¶ Feria .v. de sancto Bricio: tres lectiones, Inuitatorium duplex: memoria de octauis.[1]

¶ Feria .vi., de sancta Maria, et memoria de octauis.[1]

¶ Sabbato, De sancto Machuto: .ix. lectiones. Medie lectiones de sancto Martino, cum versiculo et Responsoriis secundum ordinem.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio. Et tunc ad memoriam de octauis[1] dicitur[2] antiphona *Sacerdos Dei,* cum sequentibus. Ad vesperas sancti Edmundi,[3] memoria de sancto Machuto: de octauis[4]: de dominica: de Trinitate: et fiat processio ad altare sancti Edmundi, si fuerit in ecclesia, et postea ad crucem.

Nov. 16.] ¶ Dominica .iii., totum de sancto Edmundo,[5] Inuitatorium triplex: .ix. lectiones.[6] Ad matutinas pronuncietur euangelium secundum Mattheum, absque Omelia, secundum Sarum. Tres fiant memorie.[7] Missa dominicalis in capitulo dicatur.

¶ Feria .ii. de sancto Hugone: .ix. lectiones. Et fiant medie lectiones de sancto Aniano, cum Responsorio[8,9] et Responsoriis de secundo nocturno.

¶ Feria .iii. de octaua sancti Martini: tres lectiones cum Responsorio *O beatum virum.*

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancto Edmundo[10]: .ix. lectiones: Responsorium *Percepturus*: Capitulum *Beatus vir, qui suffert.*

¶ Feria .vi., de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna commemoratio, et memoria tantum de octauis[11]: et Responsorium *O beatum virum* omittatur illo anno, quia non debent† cantari infra octauas.

¶ Sabbato, de sancta Cecilia .ix. lectiones. Capitulum *Domine, Deus meus.* Ad vesperas de sancto Clemente, memoria de sancta Cecilia: de sancta Felice†[12]: de dominica, cum Oratione *Excita*: de Trinitate: et processio fiat.

[1] S. Martini. [2] dicuntur, 87, 88.
[3] cantuar. arch. [4] S. Martini. [5] archiep. conf.
[6] De vii. lectione in die S. Edmundi Confessoris, vide *Crede Michi*, § 184, p. 78.
[7] Tres memorie: scil. de octa., de Dominica, et de Trinitate.
[8] Responsoria: Ad altam missam memoria de Octaua [S. Martini], et de omnibus Sanctis. *Brev.* [9] versiculo *for* Responsorio: 87, 88.
[10] Rege et Martyre. [11] S. Martini. [12] Felicitate (*melius*) *Brev.*

Nov. 23.] ¶ Dominica .iiii., totum de sancto Clemente[1] : .ix. lectiones : memoria de virgine[2] : de dominica, antiphona *Cum subleuasset* : et de Trinitate.

¶ Feria .ii., de sancto Grisogono, Inuitatorium simplex : tres lectiones, cum versiculo *Gloria et honore*,[3] Responsoria de tercio nocturno, et cum Responsorio *Percepturus*.

¶ Feria .iii. de sancta Katherina : .ix. lectiones. Capitulum [s .vi.] *Confitebor*.

¶ Feria .iiii. de sancto Lino : tres lectiones de communi : Capitulum *Omnis pontifex*.[4]

¶ Feria .v. de festo loci.

¶ Feria .vi., de sancta Maria. In missa[5] *Kyrie omnipotens* : *Spiritus, et alme*, et *Benedictus Marie filius*.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.[6]

¶ Sabbato, de martyribus,[7] cum nocturno. Missa de vigilia.[8] Vespere erunt de prima dominica Aduentus Domini, et cetera.[9]

Nov. 30.] ¶ Littera dominicalis *E*, secundo kalendas Decembris, tota cantetur historia (*Aspiciens*), et solennis memoria de sancta Maria. Vespere erunt de apostolo Andrea,[10] cum Oratione *Maiestatem tuam*, et due memorie solennes, scilicet de dominica, et de sancta Maria.

¶ Feria .ii., de sancto Andrea, Inferius duplex, et memoria de Aduentu, et de sancta Maria.[a]

¶ Feria .iii. et .iiii. de commemorationibus.

¶ Feria .v. de sancto Osmundo : .ix. lectiones : fiant omnia[11] de communi vnius episcopi et confessoris.

[1] De Epistola in die S. Clementis (*Adiuua illos*† ad Philip. iv. 2), vide *Crede M.* § 31, p. 37.

[2] S. Cecilia ; item de S. Felicitate. Cf. *Brev.* iii. pp. 1091–2.

[3] et : *add.* 87, 88.

[4] et missa dominicalis cantetur pro missa de die : *add.* 97, 01.

[5] cantus super : *add.* 97, 01.

[6] tunc missa dominicalis cantetur feria secunda pro missa de die : *add.* 97, 01.

[7] SS. Saturnino et Sisinnio.

[8] S. Andree.

[6—9] et missa dominicalis in ii. feria dicitur pro summa missa : 87, 88.

[10] Andrea : *om.* 87, 88.

[a—b] Vespere erunt de Apostolo [Andrea], et solennis memoria de festo loci, de Aduentu, et de S. Maria.
Feria iii. de festo loci, et memoria de octauis.
Feria iiii. de feria. Epistola et euangelium illius ferie.
Feria v. de sancta Maria, et memoria de octauis, et postea de Aduentu.
Feria vi. de feria, et Responsoria ferialia dicuntur, Vbi fiunt iii commemorationes in iiii. feria fiat vna commemoratio, et in vi. feria dicuntur Versiculus *Ex Syon*, et Responsorium *Aspiciebam*, cum duobus ferialibus : 87, 88.

[11] omnia : *om.* 97, 01.

¶ Feria .vi. de sancta Maria.[b]

¶ Sabbato, de sancto Nicolao, Inuitatorium triplex: .ix. lectiones: memoria de octauis[1]: de Aduentu: et de sancta Maria.

Dec. 7.] ¶ Dominica .ii. Aduentus: totum de dominica: memoria de octauis,[1] cum missa in capitulo. Ad vesperas, solennis memoria de dominica.

¶ Feria .ii. Conceptio beate Marie virginis, cum processione ante missam. Ad secundas vesperas, memoria[2] de festo loci, et de Aduentu solenniter.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Epistola et euangelium illius ferie.

¶ Feria .v., de sancta Maria.

¶ Feria .vi. de feria, et dicatur Responsorium feriale. Epistola et euangelium eiusdem ferie.

¶ Sabbato, de sancta Lucia.[3]

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.

Dec. 14.] ¶ Dominica .iii.[4] Aduentus Domini, de seruicio dominicali.

¶ Feria .ii. de feria, cum propriis laudibus. Missa dominicalis.

¶ Feria .iii. de feria. Missa *Salus populi.*[5]

¶ Feria .iiii. versiculus de tercio nocturno, et propria Responsoria.

¶ Feria .v. de feria: versiculus de primo nocturno, et Responsoria de tercio nocturno historie dominicalis.

¶ Feria .vi. [6]de feria:[6] versiculus de secundo nocturno dicatur.

¶ Sabbato, [6]de feria:[6] versiculus de tercio nocturno. Nihil[9] de vigilia sancti Thome,[7] nisi tantum memoria in missa de ieiunio.

Dec. 21.] ¶ Dominica .iiii. Aduentus Domini, totum de dominica. Vespere erunt de sancto Thoma,[7] et due memorie.[8]

[1] S. Andree.

[2] solennis memoria: 88.

[3] ix. lectiones: *add.* 87, 88.

[4] ii.† 95; iii.: 87, 88.

[5] Feria iiii.† ad vesperas, R. *Festina:* antiphona super ps. *Magnificat, O Sapientia*: et in sabbato nichil de vigilia [S. Thome], nisi memoria ad missam de ieiunio [iiii. temporum]. (*Brev. Sar.* 1526, 1556.)

[6]—[6] *om.* 87, 88.

[7] apostoli.

[8] Ad ii. vesp. de Apostolo [Thoma] fiat solennis memoria de S. Maria, cum Ant. *Sub tuam.* Deinde solennis memoria de Aduentu. *Brev.*, p. cxxxi.

[9] et *before* nichil: 87, 88.

¶ Feria .ii. de apostolo,[1] Inferius duplex. Ad vesperas antiphona, *Sub tuam*: versiculus *Egredietur virga de radice*: Oratio *Deus, qui de beate Marie.*

¶ Ferie .iii. de sancta Maria.

¶ Feria .iiii. de vigilia Natiuitatis Domini.

¶ Feria .v. Natiuitas Domini : festum principale.

¶ Feria .vi. de sancto Stephano: minus duplex.

¶ Sabbato, de sancto Iohanne[2] : minus duplex.

Dec. 28.] ¶ Dominica infra octauas[3] : de Sanctis Innocentibus : minus duplex.

¶ Feria .ii. de sancto Thoma[4] : minus duplex.

¶ Feria .iii. de seruicio octauarum[5]: tres lectiones, cum regimine chori. In laudibus, vna antiphona.

Dec. 31.] ¶ Feria .iiii. de sancto Syluestro: .ix. lectiones: et fiant medie lectiones de Natiuitate Domini, cum versiculo et Responsoriis de secundo nocturno.

Jan. 1.] ¶ Feria .v., de Circumcisione Domini : minus duplex : et solennis memoria de sancto Stephano.

¶ Feria .vi. de octaua sancti Stephani : tres lectiones cum regimine chori. In[6] laudibus, vna antiphona. Vespere erunt de sancto Stephano.

¶ Sabbato, de octaua sancti Iohannis.[7] Vespere erunt de sancto Iohanne, et memoria de sanctis Innocentibus.

Jan. 5.] ¶ Dominica prima post Circumcisionem, de octaua Innocentium. Vespere erunt de Innocentibus, et memoria de sancto Thoma, et de ceteris sanctis.

¶ Feria .ii. de vigilia Epiphanie.

¶ Feria .iii. dies Epiphanie : festum principale.

¶ Quotidie per octauas fiat memoria de sancta Maria.

¶ Feria .iiii. de octauis : memoria de martyribus ad vesperas.

¶ Feria .v. .vi. et sabbato, de seruicio octauarum Epiphanie.

Sequitur primum *F.*[8]

[1] S. Thoma.
[2] evangelista.
[3] Nat. Domini.
[4] archiep. mart.
[5] Nat. Domini.
[6] cum *for* in : 87, 88.
[7] evangeliste.
[8] *Tailpiece and heading* : *om.* 87. Tailpiece : *om.* 88.

Primum *F.* xvi. v.

[Epacte 14. 15. *stylo antiquo;* 21, 22, 23, *stylo moderno.* Pascha, Mar. xxiv.]

[s. .vii.] De littera *F.*

Jan. 13.] ℂ Littera dominicalis[1] *F,* decimo tercio die Ianuarii, fiat seruicium de octaua Epiphanie, et medie lectiones de sancto Hylario, et historia (*Domine ne in ira*) inchoetur cum memoria: antiphona *Peccata mea:* et postea memoria de sancta Maria. [2]In laudibus omnes antiphone dicuntur.[2]

ℂ Feria .ii. .iiii. et .vi. de feriali seruicio, et nihil de sanctis ibi contingentibus,[3] nisi tantum memoria ad vesperas et matutinas beate Marie. Et in his tribus feriis non dicuntur Responsoria de historia dominicali, sed Responsoria que intitulantur in suis propriis feriis.[4]

ℂ Feria .iii. et .v. de commemorationibus.

ℂ Vbi fiunt tres commemorationes in hac hebdomada, nihil fiat de tercia commemoratione.

ℂ Sabbato, de sancto Wulstano: .ix. lectiones de communi. Et in .v. feria ad missam dicitur *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.* (Claudatur *alleluia.*)

ℂ In festis trium lectionum vsque ad caput ieiunii dicitur nocturnus, et nulla memoria de feria.

Jan. 20.] ℂ Dominica in lxx., totum de dominica.[5]

[1] dominicali: 87, 88. [2]—[2] *om.* 97, 01.

[3] St. Felix, Monday, Jan. 14th; St. Marcellus, Wed., Jan. 16th, and St. Prisca, Friday, Jan. 18th.

[4] Et in his tribus feriis dicuntur tres misse dominicales, scilicet *In excelso throno, Omnis terra* et *Adorate*: *add.* 97, 01. lectiones tamen legantur per ordinem, et in his iij. ferijs dicuntur iij. misse dominicales, *In excelso, Omnis terra,* et *Adorate;* et in v. feria dicitur v. *Spiritus et alme. Brev. Sar.*, p. cccxcvii.

[5] *De aliquo festo contingente in dom. lxx^e vel lx^e, aut Quinquagesime.* Quodcumque festum, sive duplex, sive simplex ix. lectionum, in dom. Septuagesime, xl. aut l^a contigerit, differatur, nisi festum Purificacionis, Dedicacionis Eccl., et Festum loci. Ista tria non debent differri. Si aliquod istorum in aliqua istarum iii. dominicarum contigerit, nihil fit de Dominica, nisi memoria tantum ad utrasque vesp., mat., et ad missam. Tamen sine *Te Deum,* et sine *Alleluia.* Et historia dominicalis per hebdomadam cantetur. *Crede M.* § 68, p. 46-7.

¶ Feria .ii. de sancta Agnete: .ix. lectiones. Capitulum *Confitebor*.

¶ Feria .iii. de sancto Vincentio: .ix. lectiones.

¶ Feria .iiii. de martyribus Fabiano et Sebastiano: .ix. lectiones: Capitulum *Iustorum anime*.

¶ Feria .v. de festo loci, et memoria de sancta Maria.

¶ Feria .vi., de sancto Paulo, Inuitatorium triplex: .ix. lectiones.

¶ Sabbato, de sancta Maria. Responsoria ferialia omittantur.

Jan. 27.] ¶ Dominica in .lx., totum de dominica: memoria tantum de sancto Iuliano.[1]

¶ Feria .ii. de sancta Agnete,[2] cum nocturno. Capitulum *Domine, Deus meus*.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancta Batilde, cum nocturno; et Responsorium *Regnum mundi*.

¶ Feria .v., de sancta Maria.

¶ Feria .vi., de sancta Brigida, cum nocturno. Capitulum *Qui gloriatur*.

¶ Sabbato, de Purificatione, maius duplex. Ad secundas vesperas, hymnus *Quod chorus*: et fiat solennis memoria de dominica tantum.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna.

Feb. 3.] ¶ Dominica in Quinquagesima, tota cantetur historia, et memoria de sancto Blasio. Ad vesperas, antiphona *Sub tuam*.

¶ Feria .ii., de sancta Maria.

¶ Feria .iii. de sancta Agatha: .ix. lectiones. Capitulum *Confitebor*.

¶ Feria .iiii. in capite ieiunii: de feria.

¶ Ab hac .iiii. feria, vsque post Pasca, nihil fiat de festis trium lectionum, Nisi tantum memoria ad vesperas et matutinas de sancta Maria.

¶ Feria .v. .vi. et sabbato, de ieiunio. In sabbato dicantur Responsoria ferialia.

Feb. 10.] ¶ Dominica prima quadragesime, totum de dominica: et nihil de sancta Scolastica, nisi ad vesperas et matutinas beate virginis.

[1] Cf. *Crede Michi*, §§ 65, 133, pp. 46, 67.
[2] Secundò.

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .iiii., et sabbato, dicatur Responsorium feriale.

¶ Feria .v. ad vesperas beate Marie, de sancto Valentino.

Feb. 17.] ¶ Dominica .ii. quadragesime, de seruicio dominicali.

¶ Feria .ii. iii. iiii. v. et sabbato, de ieiunio. In .iiii. feria dicatur primum Responsorium[1] feriale, et aliud in sabbato, cum Responsorio *Pater, peccaui.*

¶ Feria .vi.,[2] de sancto Petro,[3] Inuitatorium triplex: .ix. lectiones.

Feb. 24.] ¶ Dominica .iii. quadragesime, de historia dominicali. Vespere erunt de sancto Mathia: et solennis memoria de dominica.

¶ Feria .ii., de sancto Mathia, Inferius duplex.

¶ Feria .iii. .iiii. et .v., de ieiunio.

¶ Feria .iiii. dicatur primum Responsorium feriale, et alia duo in .v. feria.

¶ Feria .vi. de sancto Dauid: .ix. lectiones.[4]

¶ Sabbato, de sancto Cedda: .ix. lectiones.

¶ In anno bisextili fiat seruicium de sancto Mathia in .ii. feria.

¶ Et ab hinc, vsque ad quartam diem mensis Augusti, accipiatur primum *E*, pro littera dominicali, et inchoetur ad .iiii. dominicam quadragesime.

Mar. 3.] ¶ Dominica .iiii. quadragesime, totum de dominica.

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .iiii. et sabbato, dicatur Responsorium feriale. In .v. feria, ad vesperas beate Marie, memoria de virginibus.†[5]

Mar. 10.] [s. .viii.] ¶ Dominica in Passione Domini, tota dicatur[6] historia.

¶ Feria .iii., de sancto Gregorio, Inferius duplex: .ix. lectiones: capitulum *Ecce sacerdos.*

¶ Feria .ii. .iiii. v. vi. et sabbato, de ieiunio. In .v. feria dicatur octauum Responsorium historie, cum duobus ferialibus.

Mar. 17.] ¶ Dominica in ramis Palmarum: totum de dominica.

[1] versiculus *for* Responsorium: 01.
[2] iii.: 01.
[3] Cathedra S. Petri.
[4] Oratio et cetera de communi: *add.* 97, 01.
[5] SS. Perpetua et Felicitate, martyribus.
[6] cantetur: 97, 01.

¶ Festum sanctorum Edwardi, Cuthberti, et Benedicti differantur vsque ad eorum translationes.[1]

¶ Feria .ii. et ceteris feriis per hebdomadam de ieiunio.

¶ Feria .iii. dicantur Exequie Mortuorum, cum[2] .ix. lectionibus et missa in crastino.

Mar. 24.] ¶ Die Pasce, et per hebdomadam, totum de solennitate festi.[3]

¶ Festum Annunciationis beate Marie differatur, vsque ad[4] quintum ydus Aprilis.[5]

¶ In dominicis diebus[6] vsque ad Ascensionem, quando fit seruicium de aliquo sancto, fiat memoria solennis de dominica, ad vtrasque vesperas, et[7] matutinas; sed non ad missam.

¶ Omnibus festis cum regimine chori,[8] vsque ad vigiliam Ascensionis, fiat solennis memoria de resurrectione, ad vesperas, matutinas, et ad missam: Nisi in Inuentione Sancte Crucis, et in sabbatis ad vesperas. Benedictiones feriales non dicuntur vsque post (*Deus omnium*).

Mar. 31.] ¶ Dominica in albis, prima post Pasca: minus duplex: totum de seruicio dominicali, memoria de resurrectione cum missa non dicitur ad memoriam *Deus, qui hodierna die* sed *Deus, qui per vnigenitum tuum.*

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Ricardo: .iii. lectiones de communi, cum regimine chori.

¶ Feria .v., de sancto Ambrosio, Inferius duplex. Capitulum *Ecce sacerdos.* Ad matutinas legantur lectiones de proprietate, et non de omelia.

¶ Feria .vi. de feria. Responsorium *Locutus.* Epistola et euangelium illius ferie.

¶ Sabbato, de sancta Maria.

[1] Translatio S. Edwardi, R.M., Jun. xx.
,, S. Cuthberti, Sept. iv.
,, S. Benedicti, Jul. xi.

[2] cum: *om.* 87, 88.

[3] festi: *om.* 87; totum de festo: 88.

[4] ad: *om.* 87, 88.

[5] N.B.—Festum Annunciationis differtur usque ad 9 April. Cf. *Crede M.* § 24, p. 35.

[6] diebus: *om.* 87, 88.

[7] ad: *inserted* 87, 88.

[8] chori: *om.* 87, 88.

¶ Vbi fiunt tres commemorationes: In .vi. feria fiat vna commemoratio.

Apr. 7.] ¶ Dominica .ii. post Pasca: totum de seruicio dominicali: tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii. de Annunciatione beate Marie[1]: minus duplex, et processio fiat ante missam. Vespere erunt de festo, et solennis memoria de resurrectione.

¶ Feria .iiii. de feria. Responsorium *Locutus est.* Epistola et euangelium illius ferie.

¶ Feria .v., de festo loci.

¶ Feria .vi. de feria, Responsorium, *Vidi portam.* Missa eiusdem ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes: In .iiii. feria fiat vna commemoratio.[2] Et tunc in .vi. feria dicatur Responsorium *Locutus*, cum sequentibus.

Apr. 14.] ¶ Dominica .iii.[3] post Pasca, de seruicio dominicali, et memoria de martyribus.[4] Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii. de feria. Responsorium *Locutus est.* Missa *Salus populi.*

¶ Feria .iiii. de feria. Responsorium *Vidi portam.* Epistola et euangelium illius ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancto Alphego: tres lectiones de communi, sine regimine chori.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes in .iii. feria[5] vna commemoratio.[2] Et tunc in .iiii. feria dicuntur Responsoria de .iiii. feria, scilicet *Vidi portam.*

[1] 'Festum Annunciationis celebrabitur quinto ydus Aprilis, absque ullo preiudicio.' *Crede Michi*, § 24, p. 35.

[2] commemoratio: *om.* 87, 88.

[3] *Text has* in.

[4] SS. Tiburtio, etc.

[5] fiat: *add.* 87, 88, 97, 01.

Apr. 21.] ❡ Dominica .iiii. post Pasca, de seruicio dominicali. Responsorium *Si oblitus.* Tercium Responsorium a duobus cantetur. [1]In laudibus,[1] vna antiphona.

❡ Feria .ii. de ſesto loci, propter vesperas habendas.

❡ Feria .iii. de sancto Georgio : minus duplex.

❡ Feria .iiii. de feria. Responsorium *Narrabo,* cum missa dominicali.

❡ Feria .v., de sancto Marco, Inferius duplex.

❡ Feria .vi. de feria. Responsorium *Hymnum.*

❡ Sabbato, de sancta Maria.

❡ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[2] [3]Et missa dominicalis in capitulo dicitur,[3] et omnia Responsoria de .iii. et .iiii. feria pretermittantur.

Apr. 28.] ❡ Dominica .v. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur.[4] In laudibus omnes antiphone dicuntur.

[t. i.] ❡ Festum [5] sancti Vitalis differatur.

❡ Feria .ii. de sancto Vitale: tres lectiones cum regimine chori : memoria de ieiunio, cum versiculo *Surrexit Dominus de sepulcro,* et memoria de resurrectione. Missa de ieiunio in processione dicitur.

❡ Feria .iii. de sancta Maria.

❡ Feria .iiii., de apostolis,[6] Inferius duplex. Ad matutinas fiat memoria de vigilia,[7] sed non ad missam.[8] Ad vesperas de Ascensione Domini, memoria solenniter de apostolis.[6]

❡ Feria .v., dies Ascensionis: festum principale. Ad secundas vesperas fiat solennis memoria de sancta Cruce[9] : procedendo ad crucem, antiphona[10] *O crux gloriosa* Responsorium.†[11] In redeundo, de sancta Maria, cum Oratione (*Concede, quesumus Deus, fragilitati*). Nulla memoria fiat de martyribus.[12]

❡ Feria .vi., de Sancta Cruce ; minus duplex : et solennis memoria de martyribus,[12] cum antiphona *Lux perpetua* minor, et cum memoria de octauis.[7]

[1]—[1] Inferius duplex † : 01.
[2] commemoratio : *om.* 87, 88.
[3]—[3] *om.* 97, 01.
[4] cantentur : 87.
[5] et *before* festum : 87, 88.
[6] SS. Philippo et Jacobo.
[7] Ascensionis.
[8] missa de vigilia dicitur in processione : *add.* 97, 01.
[9] videlicet : *add.* 87, 88 : *om.* sancta.
[10] cum *before* antiphona : 87, 88.
[11] Responsorium : *om.* 97, 01 : versiculus, *Hoc signum crucis.* Oratio *Deus qui in preclara* in place of Responsorium : 87, 88.
[12] SS. Alexandro, etc.

¶ Sabbato, de octauis: antiphone et Responsoria de .vi. feria.[1] Ad vesperas, nulla memoria nec processio.

Mai 5.] ¶ Dominica infra octauas Ascensionis: totum de dominica et memoria de octauis[2]: tercium Responsorium a duobus cantetur. Ad vesperas de sancto Iohanne,[3] memoria de dominica et de octauis.[2]

¶ Feria .ii. de sancto Iohanne euangelista,[3] et memoria de octauis.[2]

¶ Feria .iii. de sancto Iohanne de beuerlaco: .iii. lectiones cum regimine chori: memoria de octauis.

¶ Feria .iiii. de octauis. Antiphone et Responsoria de sabbato.

¶ Feria .v. de octaua,[2] Inuitatorium triplex. Ad vesperas, antiphona *Sub tuam,* et de martyribus.[4]

¶ Feria .vi., de sancta Maria, et memoria de martyribus.[4]

¶ Sabbato, de vigilia Penthecostes.

Mai 12.] ¶ Die Penthecostes, et per hebdomadam, totum de solennitate festi.

¶ Nota quod isto anno due dominice per estatem debent differri, quia sunt .xxvii. dominice. Vna dominica differatur infra octauas Corporis Christi,[5] et alia differatur in natiuitate beate Marie.[6]

Mai 19.] ¶ Die Sancte Trinitatis, totum de festo. Ad secundas vesperas fiat sub silentio memoria de sancto Dunstano, et nihil de sancta Potenciana.

¶ Feria .ii. de sancto Dunstano: .ix. lectiones: medie lectiones de octauis Trinitatis.[7] Vespere erunt de festo, et memoria de festo loci.

¶ Feria .iii. de festo loci, et memoria de octauis.[8]

¶ Feria .iiii. de sancta Maria, et memoria de octauis.[8]

¶ Feria .v. festum Corporis Christi: maius duplex. Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymnus, et versiculus, sicut ad primas vesperas. Et sic quotidie per octauas, quando de octauis[9] agitur.

[1] 'Antiphone et responsoria de sabbato debent omitti in illo anno.' *Crede M.* § 9, p. 30.
[2] Ascensionis.
[3] ante port. latin.
[4] SS. Gordiano et Epimacho.
[5] Maii. xxvi. xxvi.
[6] Sep. viii.
[7] Absque dubio . . . medie lectiones fiant de octa. Trinitatis. *Crede M.* § 48, pp. 38, 39.
[8] Trinitatis.
[9] Corporis Christi.

Apr. 21.] ¶ Dominica .iiii. post Pasca, de seruicio dominicali. Responsorium *Si oblitus.* Tercium Responsorium a duobus cantetur. [1]In laudibus,[1] vna antiphona.

¶ Feria .ii. de festo loci, propter vesperas habendas.

¶ Feria .iii. de sancto Georgio : minus duplex.

¶ Feria .iiii. de feria. Responsorium *Narrabo,* cum missa dominicali.

¶ Feria .v., de sancto Marco, Inferius duplex.

¶ Feria .vi. de feria. Responsorium *Hymnum.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[2] [3]Et missa dominicalis in capitulo dicitur,[3] et omnia Responsoria de .iii. et .iiii. feria pretermittantur.

Apr. 28.] ¶ Dominica .v. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur.[4] In laudibus omnes antiphone dicuntur.

[t. i.] ¶ Festum [5] sancti Vitalis differatur.

¶ Feria .ii. de sancto Vitale: tres lectiones cum regimine chori : memoria de ieiunio, cum versiculo *Surrexit Dominus de sepulcro,* et memoria de resurrectione. Missa de ieiunio in processione dicitur.

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii., de apostolis,[6] Inferius duplex. Ad matutinas fiat memoria de vigilia,[7] sed non ad missam.[8] Ad vesperas de Ascensione Domini, memoria solenniter de apostolis.[6]

¶ Feria .v., dies Ascensionis: festum principale. Ad secundas vesperas fiat solennis memoria de sancta Cruce[9] : procedendo ad crucem, antiphona[10] *O crux gloriosa* Responsorium.†[11] In redeundo, de sancta Maria, cum Oratione (*Concede, quesumus Deus, fragilitati*). Nulla memoria fiat de martyribus.[12]

¶ Feria .vi., de Sancta Cruce ; minus duplex : et solennis memoria de martyribus,[12] cum antiphona *Lux perpetua* minor, et cum memoria de octauis.[7]

[1]—[1] Inferius duplex † : 01.
[2] commemoratio : *om.* 87, 88.
[3]—[3] *om.* 97, 01.
[4] cantentur : 87.
[5] et *before* festum : 87, 88.
[6] SS. Philippo et Jacobo.
[7] Ascensionis.
[8] missa de vigilia dicitur in processione : *add.* 97, 01.
[9] videlicet : *add.* 87, 88 : *om.* sancta.
[10] cum *before* antiphona : 87, 88.
[11] Responsorium : *om.* 97, 01 : versiculus, *Hoc signum crucis.* Oratio *Deus qui in preclara* in place of Responsorium : 87, 88.
[12] SS. Alexandro, etc.

¶ Sabbato, de octauis: antiphone et Responsoria de .vi. feria.[1] Ad vesperas, nulla memoria nec processio.

Mai 5.] ¶ Dominica infra octauas Ascensionis: totum de dominica et memoria de octauis[2]: tercium Responsorium a duobus cantetur. Ad vesperas de sancto Iohanne,[3] memoria de dominica et de octauis.[2]

¶ Feria .ii. de sancto Iohanne euangelista,[3] et memoria de octauis.[2]

¶ Feria .iii. de sancto Iohanne de beuerlaco: .iii. lectiones cum regimine chori: memoria de octauis.

¶ Feria .iiii. de octauis. Antiphone et Responsoria de sabbato.

¶ Feria .v. de octaua,[2] Inuitatorium triplex. Ad vesperas, antiphona *Sub tuam*, et de martyribus.[4]

¶ Feria .vi., de sancta Maria, et memoria de martyribus.[4]

¶ Sabbato, de vigilia Penthecostes.

Mai 12.] ¶ Die Penthecostes, et per hebdomadam, totum de solennitate festi.

¶ Nota quod isto anno due dominice per estatem debent differri, quia sunt .xxvii. dominice. Vna dominica differatur infra octauas Corporis Christi,[5] et alia differatur in natiuitate beate Marie.[6]

Mai 19.] ¶ Die Sancte Trinitatis, totum de festo. Ad secundas vesperas fiat sub silentio memoria de sancto Dunstano, et nihil de sancta Potenciana.

¶ Feria .ii. de sancto Dunstano: .ix. lectiones: medie lectiones de octauis Trinitatis.[7] Vespere erunt de festo, et memoria de festo loci.

¶ Feria .iii. de festo loci, et memoria de octauis.[8]

¶ Feria .iiii. de sancta Maria, et memoria de octauis.[8]

¶ Feria .v. festum Corporis Christi: maius duplex. Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymnus, et versiculus, sicut ad primas vesperas. Et sic quotidie per octauas, quando de octauis[9] agitur.

[1] 'Antiphone et responsoria de sabbato debent omitti in illo anno.' *Crede M.* § 9, p. 30.
[2] Ascensionis.
[3] ante port. latin.
[4] SS. Gordiano et Epimacho.
[5] Maii. xxvi. xxvi.
[6] Sep. viii.
[7] Absque dubio . . . medie lectiones fiant de octa. Trinitatis. *Crede M.* § 48, pp. 38, 39.
[8] Trinitatis.
[9] Corporis Christi.

¶ Feria .vi.[1] de octauis[2]: tres lectiones cum regimine chori: cum memoria de octauis Trinitatis.

¶ Sabbato, de sancto Aldelmo: .ix. lectiones. Medie lectiones de sancto Vrbano, et memoria de vtrisque octauis. Ad vesperas sancti Augustini, memoria de sancto Aldelmo, et de octauis,[2] cum antiphona *O quam suauis.* Nihil fiat de dominica, nec de Trinitate, neque fiat processio (quia ista dominica differtur).[3]

Mai 26.] ¶ Dominica infra octauas Corporis Christi: totum de sancto Augustino, Inferius duplex, et solennis memoria de octauis[2] tantum. Ad primam, antiphona *Gratias tibi.*

¶ Feria .ii. de octauis[2]: [4]solennis memoria de Sancta Cruce, videlicet procedendo ad crucem; cum antiphonis,[4] versiculo, et Responsoriis, de secundo nocturno.

¶ Feria .iii. de octauis[2]: versiculus et Responsoria de tercio nocturno.[5]

¶ Feria .iiii. de octauis[2]: versiculus et Responsoria de primo nocturno. Ad vesperas, hec sola antiphona, *Sacerdos,* psalmus *Dixit Dominus:* et cetera omnia fiant sicut ad primas vesperas festi.

¶ Feria .v. de octaua.[2] Inuitatorium triplex: .ix. lectiones. Ad secundas vesperas, antiphona *Sapientia,* psalmus *Dixit Dominus,* cum aliis psalmis octaue: Hymnus *Sacris solenniis:* versiculus *Panem de celo:* memoria de festo loci, et de virgine.[6]

¶ Feria .vi. de festo loci, et memoria de sancta Petronilla.

¶ Sabbato, de sancta Maria, et memoria de martyre.[7] Ad vesperas de dominica, Responsorium *Deum time:* memoria de martyribus,[8] de Trinitate, et processio fiat. Et dicitur psalmus *Ad te leuaui.*[9]

¶ [10]Vbi dedicatio ecclesie cadit in die sancti Samsonis,[11] tunc in prima dominica[12] cantetur historia, et memoria tantum de martyribus.[10]

Jun. 2.] ¶ Dominica prima post octauas Corporis Christi, inchoetur historia (*Deus omnium*). Medie lectiones de martyribus.[13] In laudibus omnes antiphone dicuntur.

[1] v: 01.
[2] Corporis Christi.
[3] differatur: 97, 01.
[4]—[4] *om.* 87, 88, 97, 01.
[5] et memoria de sancto [Germano]: *add.* 97, 01.
[6] S. Petronilla.
[7] S. Nicomede.
[8] SS. Marcellino et Petro.
[9] in die sancti Samsonis: *add.* 97, 01.
[10]—[10] *om.* 97, 01.
[11] Jul. xxviii.
[12] Jun. ii.
[13] SS. Marcellino et Petro.

¶ Feria .ii. de feria. Responsorium de primo nocturno. Missa [t. ii.] *Salus populi.*

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de martyribus.[1] Inuitatorium duplex : .iii. lectiones.

¶ Feria .v. de feria. Responsorium de secundo nocturno.

¶ Feria .vi. de feria : et dicitur primum Responsorium feriale. Missa de Sancta Cruce fiat.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, In .v. feria fiat vna commemoratio. Et tunc in .vi. feria dicitur Responsorium de secundo nocturno. Epistola et euangelium quarte ferie. Ad vesperas[2] sancti Edmundi,[3] memoria de martyribus,[4] de dominica et de Trinitate : et processio fiat.

Jun. 9.] ¶ Dominica .ii. totum de sancto Edmundo.[5] Medie lectiones de martyribus[4] : tres memorie dicuntur.[6]

¶ Feria .ii. de festo loci.

¶ Feria .iii., de sancto Barnaba apostolo, Inuitatorium triplex : .ix. lectiones.

¶ Feria .iiii., de martyribus,[7] Inuitatorium duplex : tres lectiones.

¶ Feria .v. de feria. Et dicuntur Responsoria de primo nocturno, et missa dominicalis.

¶ Feria .vi., de sancto Basilio, Inuitatorium simplex : tres lectiones de communi.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[8]

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna[9] commemoratio.[10] Et missa dominicalis dicitur in [11].vi. feria pro summa missa.[11]

Jun. 16.] ¶ Dominica .iii., totum de sancto Ricardo.[12] Medie lectiones de martyribus,[13] et tres memorie.

[1] SS. Bonifacio et sociis.
[2] translationis.
[3] archiep. conf.
[4] SS. Primo, etc.
[5] archiep. conf.
[6] Missa dominicalis dicitur in capitulo, cum memoria de Trinitate tantum. Ad altam missam, memoria de Martyribus [Primo et Feliciano] et de Omnibus Sanctis tantum. *Brev.*, p. mcl. Memoria de SS. Primo, sc., de dom. et de Trin.
[7] SS. Basilide, etc.
[8] SS. Vito, Modesto, etc.
[9] 'Fe. iii.† de commem.' *Brev. Sar.* 1531, p. mcl. ; sed perperam.
[10] commemoratio : *om.* 87, 88.
[11]—[11] capitulo in dominica : 97, 01.
[12] Ad missam de S. Ricardo, Offert. *Inueni Dauid.* Communio, *Fidelis seruus.* *Crede M.* § 194, p. 80.
[13] SS. Cirico et Iulitta ; mem. de illis, de dom. et de Trin.

¶ Feria .ii. de festo loci.

¶ Feria .iii., de martyribus,[1] Inuitatorium duplex: tres lectiones cum Responsorio *Hec est vera.*

¶ Feria .iiii. de martyribus,[2] Inuitatorium duplex: .iii. lectiones, cum Responsorio *Hec est vera.*

¶ Feria .v. de sancto Edwardo[3]: .ix. lectiones de alio festo.[4] Ad vesperas, antiphona *Iste sanctus.* Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert.*

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancto Albano: .ix. lectiones. Ad vesperas, antiphona *Beatus vir.* Capitulum *Iste sanctus:* Responsorium *Percepturus.*

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.[5]

¶ Sabbato, ad vesperas, memoria de sancto Albano: de virgine[6]: de Trinitate: et processio fiat.

Jun. 23.] ¶ Dominica .iiii. de seruicio dominicali. Medie lectiones de sancta Etheldreda, cum Responsorio *Regnum mundi.* In laudibus vna antiphona. Missa de vigilia[7] in capitulo dicitur, cum memoria de virgine.[6] In summa missa, memoria de Trinitate, et de Omnibus Sanctis tantum. Ad vesperas, memoria fiat de dominica sub silentio.

¶ Feria .ii. de sancto Iohanne baptista: minus duplex: .ix. lectiones. Ad secundas vesperas, solennis memoria de festo loci.

¶ Feria .iii. de festo loci, et memoria de octauis.[7]

¶ Feria .iiii., de martyribus,[8] Inuitatorium duplex: tres lectiones, et memoria de octauis.[7]

¶ Feria .v., de sancta Maria. Ad completorium sancti Leonis, super (*Te lucis*) dicitur cantus dominicalis.

¶ Feria .vi. de sancto Leone cum nocturno.

¶ Sabbato, de apostolis Petro et Paulo, minus duplex: .ix. lectiones. Ad vesperas, due memorie[9] fiant sub silentio, et nulla processio.

[1] SS. Marco et Marcelliano.
[2] SS. Gervasio et Prothasio.
[3] Rege et M.
[4] Mar. xviii.
[5] commemoratio: *om.* 87, 88, 97, 01.
[6] S. Etheldreda.
[7] Nat. S. Iohannis Bapt.
[8] SS. Johanne et Paulo.
[9] memoria de Dominica [et] de Trinitate sub silentio. *Brev.*, p. mcxlix.

[Jun. 30.] ❡ Dominica .v., de sancto Paulo, Inuitatorium triplex: memoria de sancto Petro: de octauis sancti Iohannis[1]: de dominica: et de Trinitate.

❡ Feria .ii. de sancta Maria, et memoria de octaua. Ad vesperas, de Visitatione beate Marie.

❡ Feria .iii. de Visitatione beate Marie: festum maius duplex, et octaue cum regimine chori.

❡ Feria .iiii. de octauis Visitationis: tres lectiones.

❡ Feria .v. de sancto Martino: .ix. lectiones: Medie lectiones de octauis apostolorum,[2] et solennis memoria de octauis Visitationis.

❡ Feria .vi. de octauis Visitationis beate Marie.

❡ Sabbato, de octaua apostolorum,[2] et memoria tantum de Visitatione. Ad vesperas de sancto Thoma,[3] solennis memoria de octauis Visitationis, et[4] de octaua apostolorum,[2] de dominica et de Trinitate priuatim. Nulla processio fiat ante crucem.

[Jul. 7.] ❡ Dominica .vi. de sancto Thoma,[3] festum minus duplex: memoria, vt supra.[5]

❡ Feria .ii. de octauis Visitationis: .iii. lectiones.

❡ Feria .iii. de octaua Visitationis: .ix. lectiones: memoria de martyribus.[6]

❡ Feria .iiii. de martyribus,[7] cum Responsorio *Hec est vera*.

❡ Feria .v. de sancto Benedicto: .ix. lectiones.

❡ Feria .vi. de festo loci.

❡ Sabbato, de sancta Maria.

❡ Vbi fiunt[8] tres commemorationes, in .iiii. feria fiat vna commemoratio. Ad vesperas reliquiarum, memorie de dominica, et de Trinitate, sub silentio fiant; sed nulla processio.

[1] Ad memoriam de S. Johanne Bapt. Ant. *Inter natos* intitulatur. (*Crede M.* § 14, pp. 31, 32.) Cantus in Commem. S. Pauli, *Exultet celum laudibus*. Crede M. § 155, p. 72. Missa dominicalis dicitur in capitulo, cum memoria de Trinitate tantum. Ad altam missam, memoria de S. Petro, et de Octauis S. Johannis. Secunde vesp. erunt de S. Maria, et memoria de Apostolis [Petro et Paulo]. de Oct. S. Johannis, de Dominica. *Brev.*, p. mcl.

[2] SS. Petr. et Paul.

[3] archiep. mart.

[4] primo: *add.* 97, 01.

[5] Missa dominicalis dicitur in capitulo: *add.* 97, 01.

[6] SS. Processo, Martiniano, et Swithuno.

[7] Septem Fratribus.

[8] si fuerint *for* Vbi fiunt: 87, 88.

Jul. 14.] [t. .iii.] ¶ Dominica .vii., festum reliquiarum. Quotidie per octauas, de quocunque fit seruicium, fiat memoria de reliquiis, cum[1] Oratione *Presta, quesumus, omnipotens Deus, vt sanctorum tuorum, quorum reliquie.* Ad secundas vesperas fiat sub silentio memoria de sancto Swithuno, et de dominica.

¶ Feria .ii. de sancto Swithuno sociisque[2] eius : .ix. lectiones de communi.

¶ Feria .iii. de sancto Osmundo : .ix. lectiones : totum de communi vnius confessoris et pontificis.

¶ Feria .v.†[3] de sancto Kenelmo, Inuitatorium duplex : tres lectiones.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancta Margareta : .ix. lectiones. Ad vesperas de dominica, memoria de sancta Margareta, de sancta Praxede, et de reliquiis, et postea de Trinitate ; et processio fiat de dominica, antiphona *Montes Gelboe,* psalmus *Magnificat.*

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.

Jul. 21.] ¶ Dominica .viii., de seruicio dominicali. Medie lectiones de sancta Praxede. In laudibus, vna antiphona.

¶ Feria .ii., de sancta Maria Magdalena, Inuitatorium triplex : .ix. lectiones : et memoria de abbate.[4]

¶ Feria .iii. de festo loci, et memoria de martyre.[5]

¶ Feria .iiii. de sancta Cristina, cum nocturno, et missa de vigilia,[6] cum memoria de virgine.[7]

¶ Feria .v., de sancto Iacobo, Inferius duplex. Ad secundas vesperas, memoria de sancta Anna.

¶ Feria .vi., de sancta Anna, Inuitatorium triplex : .ix. lectiones. Ad vesperas de sancta Anna, memoria de sancta Maria, antiphona *Sub tuam*, et de Dormientibus.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[8]

Jul. 28.] ¶ Dominica [9].ix. tota cantetur historia ; et memoria tantum de sancto Samsone.[9] In laudibus, vna antiphona.

[1] hac : *add.* 87, 88.
[2] sociorumque : 87, 88.
[3] iiii. : 87, 88, 97, 01.
[4] S. Wandragesilo.
[5] S. Apollinare.
[6] S. Iacobi.
[7] S. Christina.
[8] Septem Dormientibus.
[9]—[9] ix. cantetur historia, et medie lectiones de sancto, et memoria de sancto Samsone : 97, 01.

¶ Feria .ii., de martyribus,[1] Inuitatorium duplex: tres lectiones.

¶ Feria .iii. de festo loci, et memoria de martyribus.[2]

¶ Feria .iiii. de sancta Maria, et memoria de sancto Germano.

¶ Feria .v. de sancto Petro,[3] Inuitatorium triplex: .ix. lectiones: et memoria de Machabeis.

¶ Feria .vi., de sancto Stephano,[4] Inuitatorium duplex: tres lectiones. Capitulum *Omnis pontifex.*

¶ Sabbato, de Inuentione Sancti Stephani: .ix. lectiones: Capitulum *Iustorum anime.*

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio,[5] et memoria de martyribus.[6]

Vespere erunt de dominica, cum Responsorio *Gyrum celi.*

¶ Ab hac die, vsque ad inceptionem historie (*Domine ne in ira*), accipiatur sextum *F*, pro littera dominicali.

Sequitur secundum *F.*[7]

[1] SS. Felice, Simplicio, etc.
[2] SS. Abdon et Sennen.
[3] ad vincula.
[4] papa mart.
[5] commemoratio: *om.* 87, 88.
[6] SS. Felice, etc.
[7] *Neither tailpiece nor heading*, 87: *tailpiece om.* 88.

Secundum *F.* xviii. xiii. x. [vii.] ii.[1]

[Epacte 6, 7, 9, 11, 12, *stylo antiquo;* 14, 15, 16, 17, 18, 19, 20, *stylo moderno.* Pascha, Mar. xxxi.]

Jan. 13.] ¶ Littera dominicalis[2] *F*, tercio decimo die Ianuarii, totum officium de octaua Epiphanie. Medie lectiones de sancto Hylario[3]: memoria de sancta Maria.

¶ Feria .ii., de sancto Felice, Inuitatorium simplex: tres lectiones: Capitulum *Omnis pontifex.* Ad missam dicuntur quinque collecte.

¶ Feria .iii. de festo loci.

¶ Hic incipiunt quotidiane Exequie Mortuorum.

¶ Feria .iiii., de sancto Marcello, Inuitatorium simplex: tres lectiones. Capitulum *Omnis pontifex.*

¶ Feria .v., de sancto Sulpitio, Inuitatorium simplex: tres lectiones.

¶ Feria .vi., de sancta Maria.

¶ Sabbato, de sancto Wulstano: .ix. lectiones de communi.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio. Ad completorium dicitur psalmus *Ad te leuaui.*

Jan. 20.] ¶ Dominica prima post octauas Epiphanie, tota cantetur historia *Domine ne in ira.* Et festum sanctorum Fabiani et Sebastiani differatur in crastinum sancti Vincentii. In laudibus omnes antiphone dicuntur.

¶ Feria .ii. de sancta Agnete: .ix. lectiones. Capitulum *Confitebor.*

¶ Feria .iii. de sancto Vincentio: .ix. lectiones.

¶ Feria .iiii. de martyribus Fabiano et Sebastiano: .ix. lectiones: Capitulum *Iustorum anime.*

¶ Feria .v. de festo loci.

[1] *No heading in* 97 *nor* 01, *but both commence with*:—Nota quod quando luna currit per vii. et littera dominicalis F, et in eodem anno fuerit bisextus, tunc accipiatur iii. F. *The Golden Number* .vii. *is wrongly omitted in the headings of this section by the old editor, and is misplaced at* 3 F.—*See above*, pp. xxx. 26 *n.*

[2] dominicali: 87, 88.

[3] et: *add.* 87, 88.

¶ Feria .vi., de sancto Paulo, Inuitatorium triplex: .ix. lectiones.

¶ Sabbato, de sancta Maria. In missa,[1] *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.* Et due misse dominicales (*Omnis terra* et *Adorate*) cantentur per hebdomadam in capitulo. (Claudatur *Alleluia.*)

Jan. 27.] ¶ Dominica in Septuagesima, totum de dominica, et [t. .iiii.] memoria tantum de sancto Iuliano.

¶ Feria .ii. de sancta Agnete[2] cum nocturno. Capitulum *Domine, Deus meus.*

¶ Feria .iii. de festo loci.

¶ Feria .iiii., de sancta Batilde, cum nocturno, et cum Responsorio *Regnum mundi.*

¶ Feria .v. de sancta Maria.

¶ Feria .vi., de sancta Brigida, cum nocturno, cum Responsorio *Induit me.*

¶ Sabbato, de Purificatione beate Marie, festum maius duplex. Secunde vespere erunt de festo, et solennis memoria de dominica. Hymnus *Quod chorus vatum.* Nulla[3] memoria de sancto Blasio. Et Responsoria ferialia omittantur.

¶ Vbi fiunt tres commemorationes, In .iiii. feria fiat vna commemoratio. Et tunc in .vi. feria dicuntur Responsoria de primo nocturno.

Feb. 3.] ¶ Dominica in Sexagesima, totum de dominica, et memoria de sancto Blasio. Vespere erunt de dominica, et memoria de festo loci.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Agatha: .ix. lectiones: Capitulum *Confitebor.*

¶ Feria .iiii. de confessoribus[4]: tres lectiones cum nocturno.

¶ Feria .v. de feria, cum Epistola et euangelio quarte ferie.

¶ Feria .vi. de feria. Epistola et euangelium illius ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, In .vi. feria fiat vna commemoratio.

Feb. 10.] ¶ Dominica in Quinquagesima, totum de dominica et memoria de sancta Scolastica.

[1] cantus super: *add.* 97, 01.
[2] 2[do].
[3] sed *before* nulla: 87, 88.
[4] SS. Vedasto et Amando.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii. in capite ieiunii, totum de feria.

¶ Ab hac die, vsque post[1] Pasca, nihil fiat de festis trium lectionum, Nisi memoria ad vesperas et matutinas de sancta Maria.

¶ Feria .v. vi. et sabbato, de ieiunio. Et in sabbato dicuntur Responsoria ferialia.

Feb. 17.] ¶ Dominica prima quadragesime, totum de dominica.

¶ Feria .ii. .iii. .iiii. .v.[2] et sabbato, de ieiunio. Et[3] in .iiii. feria dicuntur Responsoria[4] ferialia.

¶ Feria .vi., de sancto Petro,[5] Inuitatorium triplex: .ix. lectiones.

Feb. 24.] ¶ Dominica .ii. quadragesime, totum de dominica.[6]

¶ Feria .ii., de sancto Mathia, Inferius duplex, et solennis memoria de ieiunio.

¶ Feria .iii. .iiii. et .v. de ieiunio. Et in .vi. feria Responsoria ferialia pariter cantentur. Et nonum[7] Responsorium (*Pater, peccaui*) isto anno omittatur.

¶ [8]Feria .vi.,[9] de sancto Dauid: .ix. lectiones de communi.[10]

¶ Sabbato, de sancto Cedda: .ix. lectiones de communi.[8 10]

¶ In anno bisextili, ab hac die vsque ad inceptionem historie (*In principio*) accipiatur secundum *E*, pro littera dominicali.

Mar. 3.] ¶ Dominica .iii. quadragesime, totum de dominica.

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

¶ In .iiii. feria dicatur primum Responsorium feriale, et alia duo in sabbato: et in .v. feria, Ad vesperas et matutinas beate Marie, fiat memoria de virginibus Perpetue et Felicitatis†.

Mar. 10.] ¶ Dominica .iiii. quadragesime, totum dē dominica.

¶ Feria .ii. .iiii. .v. .vi. et sabbato, de ieiunio. In .v. feria dicatur Responsorium feriale.

¶ Feria .iii., de sancto Gregorio, Inferius duplex: Capitulum. *Ecce sacerdos.*

[1] ad *for* post: 97, 01.
[2] vi.: *add.* 87, 88.
[3] Et: *om.* 87, 88.
[4] Responsorium feriale: 87, 88.
[5] Cathedra S. Petri.
[6] secunde vespere erunt de sancto Mathia, et solennis memoria de dominica: *add.* 97, 01.
[7] nonum: *om.* 87, 88, 97, 01.
[8]—[8] *om.* 87, 88.
[9] v.: 97, 01.
[10] Oratio et cetera de communi: *add.* 97, 01.

Mar. 17.] ¶ Dominica in Passione Domini, totum de dominica.

¶ Festa sanctorum Edwardi, Cuthberti, et Benedicti differantur vsque[1] ad eorum translationes.[2]

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio. In .iiii. feria, et in sabbato, dicuntur Responsoria ferialia.

Mar. 24.] ¶ Dominica in ramis Palmarum, totum de dominica. Vespere erunt de Annunciatione, et memoria de dominica.

¶ Feria .ii., de Annunciatione: minus duplex: et solennis memoria de ieiunio.

¶ Feria .iii., et[3] ceteris feriis, de feriali seruicio.

¶ Feria .iiii.[4] dicuntur Exequie Mortuorum, cum .ix. lectionibus, et missa in crastino.

Mar. 31.] ¶ Die Pasce, et per hebdomadam, totum de solennitate festi.

¶ Festum sancti Ambrosii differatur vsque in .iii. feriam post octauas.[5]

Apr. 7.] ¶ Dominica (In albis), prima post Pasca: minus duplex: totum de dominica, et memoria de resurrectione, cum missa.

¶ Feria .ii. de feria. Responsorium *Dignus es*. Missa dominicalis.

¶ Feria .iii., de sancto Ambrosio, Inferius duplex. Capitulum *Ecce sacerdos* [t. v.]. Ad matutinas legantur lectiones de proprietate, non de Omelia.

¶ Feria .iiii. de feria. Responsorium *Locutus est*. Epistola et euangelium illius ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Vidi portam*.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

Apr. 14.] ¶ Dominica .ii. post[6] Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona, et[7] memoria de martyribus.[8]

[1] vsque: *om.* 88.
[2] Translatio S. Edwardi R.M., Jun. xx.
,, S. Cuthberti, Sept. iiii.
,, S. Benedicti, Jul. xi.
[3] in: *add.* 87, 88.
[4] iii.: 87, 88.
[5] Apr. ix.
[6] post Pasca: *om.* 87, 88.
[7] et: *om.* 87, 88.
[8] SS. Tiburcio et Valeriano.

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii. de feria. Responsorium *Locutus est.* Missa *Salus populi.*

¶ Feria .iiii. de feria. Responsorium *Vidi portam.*

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancto Alphego: tres lectiones de communi sine regimine chori. Capitulum *Omnis pontifex.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna commemoratio.[1] Et tunc in .iiii. feria dicuntur Responsoria *Locutus est.*

Apr. 21.] ¶ Dominica .iii. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona. Vespere erunt de festo loci.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancto Georgio, minus duplex.

¶ Feria .iiii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .v., de sancto Marco, Inferius duplex.

¶ Feria .vi. de feria. Responsorium *Locutus est.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[2] Et tunc in .iiii. feria dicuntur[3] Responsoria *Vidi portam.*

Apr. 28.] ¶ Dominica .iiii. post Pascha, de sancto Vitale: tercium Responsorium ab vno solo cantetur. Ad vtrasque vesperas, et ad matutinas, fiat solennis memoria de dominica, sed non ad missam. Secundum *Alleluia* erit de resurrectione, et non de dominica.

¶ Feria .ii. de feria. Responsorium *Narrabo.* Missa dominicalis.

¶ Feria .ii.†[4] de festo loci.

¶ Feria .iiii., de apostolis [5]Philippo et Iacobo,[5] Inferius duplex.

¶ Feria .v. de feria. Responsorium *Hymnum.* Epistola et euangelium quarte ferie.

[1] commemoratio: *om.* 87, 88.
[2] commemoratio: *om.* 87.
[3] dicatur: 97, 01.
[4] iii.: 87, 88, 97, 01.
[5]—[5] *om.*: 87, 88

¶ Feria .vi. de Sancta Cruce: maius[1] duplex: memoria de martyribus,[2] Ad matutinas, cum antiphona *Lux perpetua* minor.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio. Et in .v. feria dicuntur[3] Responsoria *Narrabo*, cum missa dominicali.

Mai 5.] ¶ Dominica .v. post Pasca, totum de dominica. Responsorium *Si oblitus.* Tercium Responsorium a duobus cantetur. In laudibus omnes antiphone dicuntur.[4]

¶ Feria .ii. Rogationum, de sancto Iohanne euangelista[5]: memoria fiat de ieiunio, cum versiculo *Surrexit Dominus de sepulcro*, et memoria de resurrectione, et de Omnibus Sanctis.[6]

¶ Feria .iii. de sancto Iohanne de Beuerlaco: tres lectiones cum regimine chori.[7]

¶ Feria .iiii. de feria. Responsorium *Deduc me*, et Responsorium *Dicant nunc* omittatur. Tamen vbi fiunt tres commemorationes, tunc in hac .iiii. feria dicantur Responsoria *Hymnum*, cum sequentibus; et Responsoria de .iiii. feria omittantur.

¶ Feria .v., dies Ascensionis Domini, festum principale.

¶ Feria .vi. de octauis,[8] et memoria de martyribus.[9]

¶ Sabbato, de octauis,[8] tres lectiones. Ad vesperas, memoria tantum de martyribus.[10] Nulla[11] processio.

Mai 12.] ¶ Dominica infra octauas Ascensionis: totum de dominica. Tercium Responsorium a duobus cantetur: memoria de martyribus,[10] et de octauis.[8]

¶ Feria .ii. .iii. .iiii. de octauis.[8]

¶ Feria .v. de octaua,[8] Inuitatorium triplex: tres lectiones. Vespere erunt de octaua,[8] et memoria de sancta Maria: antiphona *Sub* [*tuam*].

Mai 19.] ¶ Die [12]Penthecostes, et per hebdomadam, totum de solennitate festi.[13]

[1] minus: 87, 88, 97, 01.
[2] SS. Alexandro, etc.
[3] dicitur: 97, 01.
[4] et missa de ieiunio dicitur in processione†: *add.* 97, 01.
[5] ante port. latin.
[6] ad missam: *add.* 87, 88. 'Missa de ieiunio dicitur in processione.' *Brev.* p. dccccxliii.
[7] et missa dominicalis dicitur in capitulo: *add.* 97, 01.
[8] Ascensionis.
[9] SS. Gordiano et Epimacho.
[10] SS. Nereo, Achilleo et Pancratio.
[11] et *before* nulla: 87, 88.
[12] *Text has* B.
[13] 'Nichil de S. Dunstano, neque de S. Aldelmo.' *Brev.* p. dccccxcix.

¶ De festis trium lectionum infra hebdomadam contingentibus fiat memoria, sicut per hebdomadam Pasce. Vna tantum dominica differatur per estatem, videlicet in Natiuitate beate Marie.[1]

[2]¶ Nota quod Responsoria de secundo nocturno historie (*Deus omnium*) dicantur in crastino sancti Benedicti abbatis. Sed vbi fiunt tres commemorationes, tunc[3] tota historia dicatur in die sancti Samsonis episcopi, et memoria tantum de sanctis.

Mai 26.] ¶ Die Sancte Trinitatis, totum de festo. Secunde vespere erunt de Trinitate, et solennis memoria de sancto Augustino.

[t. vi.] ¶ Feria .ii., de sancto Augustino, Inferius duplex, et fiat memoria de octauis[4] sub silentio. Ad vesperas, solennis memoria de festo loci. Sed[5] de sancto Germano, et de octauis priuatim.

¶ Feria .iii. de festo loci; et memoria de sancto,[6] et de octauis.[4]

¶ Feria .iiii. de sancta Maria, et memoria de octauis.[4]

¶ Feria .v. de Corpore Christi, festum maius duplex. Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymnus, et versiculus, sicut ad primas vesperas: et sic per totas octauas, quando de octauis[7] fit seruicium.

¶ Feria .vi., de octauis Corporis Christi: tres lectiones cum regimine chori, cum memoria de virgine,[8] et de[9] octauis Trinitatis.

¶ Per octauas, et in octaua, dicatur Sequentia *Ecce panis angelorum.*

¶ Sabbato, de octauis,[7] et memoria de martyre,[10] et de octauis Trinitatis. Ad vesperas fiat memoria de martyribus,[11] de dominica, et de Trinitate, et fiat processio ante crucem.

Jun. 2.] ¶ Dominica prima post Trinitatem, fiat seruicium de octauis Corporis Christi.[12] Medie lectiones de martyribus.[11] Nonum Responsorium a duobus cantetur. Missa dominicalis in capitulo dicatur. Ad primam, antiphona *Te iure.*

¶ Feria .ii. de octauis.[7] Responsoria de primo nocturno.

¶ Feria .iii. de octauis.[7] Responsoria de secundo nocturno.

[1] Sept. viii.
[2]—[3] *om.* 97, 01.
[3] tunc: *om.* 97, 01.
[4] Trinitatis.
[5] primo: *add.* 97, 01.
[6] S. Germano.
[7] Corporis Christi.
[8] S. Petronilla.
[9] de: *om.* 01.
[10] S. Nicomede.
[11] SS. Marcellino et Petro.
[12] et tantum memoria *for* Medie lectiones: 97, 01.

¶ Feria .iiii. de octauis.[1] Responsoria de tercio nocturno, et memoria de martyribus.[2] Ad vesperas, hec sola antiphona, *Sacerdos*, psalmus *Dixit Dominus:* et cetera omnia sicut in primis vesperis festi.[3]

¶ Feria .v., de octaua,[1] Inuitatorium triplex : tres† lectiones. Ad secundas vesperas, antiphona *Sapientia*, Psalmus *Dixit Dominus:* Hymnus *Sacris solenniis:* versiculus *Panem de celo:* antiphona *O sacrum conuiuium:* memoria de festo loci.

¶ Feria .vi. de festo loci, cum psalmo *Ad te leuaui.*

¶ Sabbato, de Sancta Maria, et memoria de confessore.†[4] Ad vesperas sancti Edmundi, memoria de martyribus[5] : de dominica : et de Trinitate : et processio fiat.[6]

Jun. 9.] ¶ Dominica .ii. post Trinitatem, de sancto Edmundo.[7] Medie lectiones de martyribus.[5]

¶ Feria .ii. de feria. Responsoria de primo nocturno. Missa dominicalis.

¶ Feria .iii., de sancto Barnaba, Inuitatorium triplex : ix. lectiones.

¶ Feria .iiii. de martyribus.[8] Responsoria de secundo nocturno.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancto Basilio[9] : Inuitatorium simplex : tres lectiones de communi.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[10]

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.[11] Et tunc missa dominicalis cantetur in [12].vi. feria pro summa missa.[12] Ad vesperas sancti Ricardi, memoria de martyribus,[13] et de dominica, et de Trinitate : et processio fiat.

Jun. 16.] ¶ Dominica .iii. de sancto Ricardo : .ix. lectiones de communi, cum mediis lectionibus de martyribus.[14]

¶ Feria .ii. de festo loci.

[1] Corporis Christi. 'ix. lec.' *for* tres : 01 (Ripon copy) *corr.*
[2] SS. Bonifacio, etc.
[3] fecisti : 01.
[4] SS. Medardo et Gildardo.
[5] SS. Primo, etc.
[6] Nota quod una tantum dominica differtur per estatem, videlicet in Nat. B. Marie [Sept. viii.]. . . . ¶ Nota quod tota dicitur hystoria in die S. Samsonis episcopi [July xxviii.]. *Brev. Sar.* p. mcli.
[7] archiep. conf.
[8] SS. Basilide, Cirico, etc.
[9] Blasio†: 97, 01.
[10] SS. Vito, Modesto, etc.
[11] commemoratio : *om.* 87, 88.
[12]—[12] capitulo in dominica : 97, 01.
[13] SS. Cirico et Iulitta.
[14] missa dominicalis dicitur in capitulo : *add.* 97, 01

¶ Feria .iii. de martyribus.[1] Inuitatorium duplex: tres lectiones, cum Responsorio *Hec est vera.*

¶ Feria .iiii. de martyribus Geruasio et Prothasio. Inuitatorium duplex: tres lectiones, cum Responsorio *Hec est vera.*

¶ Feria .v. de sancto Edwardo: .ix. lectiones de alio festo.[2] Ad primas vesperas, antiphona *Iste sanctus.* Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert.*

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancto Albano: .ix. lectiones. Ad primas vesperas, antiphona *Beatus vir:* Capitulum *Iste sanctus:* Responsorium *Percepturus.*

¶ Vbi fiunt tres commemorationes, In .iii. feria fiat vna commemoratio. Ad vesperas de dominica, memoria de sancto Albano, de virgine,[3] de Trinitate: et processio fiat.

Jun. 23.] ¶ Dominica .iiii., de seruicio dominicali. Medie lectiones de sancta Etheldreda, cum Responsorio[4] *Regnum mundi.* In laudibus, vna antiphona. Missa de vigilia sancti Iohannis in capitulo dicatur. Ad vesperas de sancto Iohanne, fiat memoria priuatim de dominica.

¶ Feria .ii., de sancto Iohanne baptista, minus duplex. Ad secundas vesperas, solennis memoria de festo loci.

¶ Feria .iii. de festo loci, et memoria de octauis.

¶ Feria .iiii. de martyribus[5]: tres lectiones sine regimine chori. Inuitatorium duplex. Capitulum *Hi sunt viri misericordie.*

¶ Feria .v. de sancta Maria.[6] Ad completorium sancti Leonis, super (*Te lucis*) dicatur cantus dominicalis.

¶ Feria .vi. de sancto Leone, cum nocturno.

¶ Sabbato, de apostolis,[7] minus duplex. Ad secundas vesperas, memoria de dominica, de Trinitate sub silentio. Nulla[8] processio.

Jun. 30.] [t. vii.] ¶ Dominica .v., totum de sancto Paulo, et quatuor memorie solennes.[9]

¶ Feria .ii. de sancta Maria, et memoria de octaua.[6] Ad vesperas, de Visitatione beate Marie.

¶ Feria .iii., de Visitatione beate Marie: festum minus†[10] duplex, et octaue cum regimine chori.

[1] SS. Marco et Marcelliano.
[2] de alio festo (S. Edwardi R.M.) sc. Mar. xviii.
[3] S. Etheldreda.
[4] Responsorium: 97.
[5] SS. Iohanne et Paulo.
[6] Anna†: 01.
[7] Nat. S. Johannis Bapt.
[8] et *before* nulla: 87, 88.
[9] Ad matutinas, memoria de S. Petro, de Oct. S. Johannis, de Dominica, et de Trinitate. *Brev.* pp. mcl., mcliii.
[10] maius: 87, 88, 97, 01.

¶ Feria .iiii. de octauis Visitationis : .iii. lectiones.

¶ Feria .v. de sancto Martino : .ix. lectiones. Medie lectiones de octauis apostolorum, et solennis memoria de octauis Visitationis.

¶ Feria .vi. de octauis Visitationis beate Marie.

¶ Sabbato, de octaua apostolorum,[1] et memoria tantum de Visitatione. Ad vesperas de sancto Thoma,[2,3] solennis memoria de octauis Visitationis, et[4] de octaua apostolorum,[1] de dominica, de Trinitate priuatim. Nulla processio fiat ante crucem.

Jul. 7.] ¶ Dominica .vi., de sancto Thoma[2] : festum minus duplex : memoria vt supra.[5]

¶ Feria .ii., de octauis Visitationis : tres lectiones.

¶ Feria .iii., de octaua Visitationis : .ix. lectiones : memoria de martyribus.[6]

¶ Feria .iiii. de martyribus,[7] cum Responsorio *Hec est vera*.

¶ Feria .v. de sancto Benedicto : .ix. lectiones.

¶ Feria .vi. de festo loci.

¶ Sabbato, de sancta Maria.

¶ Vbi[8] fiunt tres commemorationes, in .iiii.[9] feria fiat vna commemoratio. [10]Et tunc in die sancti Samsonis[11] tota cantetur historia.[10] Ad vesperas reliquiarum, memoria de dominica, et de Trinitate, sub silentio.

Jul. 14.] ¶ Dominica .vii. festum reliquiarum, maius duplex.[12]

¶ Quotidie per octauas fiat memoria de reliquiis, cum Collecta, sicut ad quotidianas matutinas beate virginis. Ad secundas vesperas, fiat memoria sub silentio de confessore,[13] et de dominica.

¶ Feria .ii. de sancto Swithuno : .ix. lectiones de communi plurimorum confessorum.

¶ Feria .iii. de sancto Osmundo : .ix. lectiones : omnia de communi vnius confessoris et pontificis.

¶ Feria .iiii., de sancto Kenelmo, Inuitatorium duplex : .iii. lectiones.[14]

[1] SS. Petr. et Paul.
[2] archiep. mart.
[3] et : *add.* 87, 88.
[4] primo : *add.* 97, 01.
[5] missa dominicalis dicitur in capitulo : *add.* 97, 01.
[6] SS. Processo, Martiniano et Swithuno.
[7] Septem Fratribus.
[8] si fuerint *for* Vbi fiunt : 87, 88.
[9] v. 97 : vi. 01.
[10]—[10] *om.* 97, 01.
[11] Jul. xxviii.
[12] et memoria de dominica et de Trinitate sub silentio : *add.* 97, 01.
[13] S. Swithuno.
[14] missa dominicalis dicitur in capitulo : *add.* 97, 01.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancta Margareta: .ix. lectiones. Vbi fiunt .iii. commemorationes, in .iiii. feria fiat vna commemoratio. Ad vesperas de dominica, antiphona *Montes Gelboe*, psalmus *Magnificat:* memoria de sancta Margareta: de sancta Praxede: de reliquiis: de Trinitate: et processio fiat.

Jul. 21.] ¶ Dominica .viii. de seruicio dominicali. Medie lectiones de virgine.[1] In laudibus, vna antiphona.

¶ Feria .ii., de beata Maria Magdalena, Inuitatorium triplex: .ix. lectiones: memoria de abbate.[2]

¶ Feria .iii. de festo loci, et memoria de martyre.[3]

¶ Feria .iiii. de sancta Cristina, cum nocturno. Missa de vigilia.[4]

¶ Feria .v.,[5] de sancto Iacobo, Inferius duplex: et memoria de martyribus.[6] Vespere erunt de apostolo, et solennis memoria de sancta Anna.

¶ Feria .vi., de sancta Anna, Inuitatorium triplex: .ix. lectiones. Vespere erunt de sancta Anna, et memoria de sancta Maria, antiphona *Sub tuam:* deinde de Dormientibus.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[7] Ad vesperas de dominica, antiphona *Rex autem*, psalmus *Magnificat:* memoria de sancto Samsone, et[8] de sancto Panthaleone: de Trinitate: et processio fiat.

Jul. 28.] ¶ Dominica .ix. de seruicio dominicali, et memoria tantum de sancto Samsone. In laudibus, vna antiphona.

¶ Feria .ii. de martyribus.[9] Inuitatorium duplex: .iii. lectiones.

¶ Feria .iii. de festo loci, et memoria de martyribus.[10]

¶ Feria .iiii. de sancta Maria, et memoria de sancto Germano.

¶ Feria .v. de sancto Petro[11]: Inuitatorium triplex: .ix. lectiones: memoria de martyribus.[12]

¶ Feria .vi. de sancto Stephano: Inuitatorium duplex: .iii. lectiones.

[1] S. Praxede.
[2] S. Wandragesilo.
[3] S. Apollinare.
[4] S. Iacobi.
[5] vi.: 87.
[6] SS. Christophoro et Cucufato.
[7] Septem Dormientibus.
[8] et: *om.* 97, 01.
[9] SS. Felice, Simplicio, Faustino et Beatrice.
[10] SS. Abdon et Sennen.
[11] ad vincula.
[12] SS. Machabeis.

¶ Sabbato, Inuentio[1] Stephani: .ix. lectiones sine expositione. Capitulum *Iustorum anime*. Vespere erunt de dominica, cum Responsorio *Gyrum celi*.

¶ Ab hac die, vsque ad inceptionem historie (*Domine, ne in ira*), accipiatur sextum *F*, pro littera dominicali.

[1] de Inuentione: 87, 88.

Tercium *F.*[1] xv. xii. iiii. i. vii†.

[Epacte 29, 1, 3, 4. *stylo antiquo;* 7, 8, 9, 10, 11, 12, 13, *stylo moderno.* Pascha, April vii.]

Jan. 13.] ¶ Littera dominicalis[2] *F*, decimo tercio die Ianuarii, totum officium[3] de octaua Epiphanie. Medie lectiones de sancto Hylario, et memoria de sancta Maria.

¶ Feria .ii., de sancto Felice, Inuitatorium simplex: tres lectiones: Capitulum *Omnis pontifex.* Ad missam dicuntur quinque Collecte.

¶ Feria .iii., de festo loci.

¶ Hic incipiunt Exequie Mortuorum quotidiane.

¶ Feria .iiii. de sancto Marcello. Inuitatorium simplex: tres lectiones. Capitulum *Omnis pontifex.*

¶ Feria .v. de sancto [t. viii.] Sulpitio. Inuitatorium simplex: tres lectiones.

¶ Feria .vi. de sancta Maria, et memoria de sancta Prisca.

¶ Sabbato, de sancto Wulstano: .ix. lectiones de communi.

¶ Vbi fiunt .iii. commemorationes, in .v. feria fiat vna commemoratio.

¶ Vespere erunt de martyribus Fabiano et Sebastiano. Capitulum *Iustorum anime:* memoria de sancto Wulstano. Et inchoetur historia cum memoria, antiphona *Peccata*, et memoria de sancta Maria.

Jan. 20.] ¶ Dominica prima post octauas Epiphanie, totum officium de martyribus[4]: memoria de dominica, et de sancta Maria.

¶ Feria .ii. de sancta Agnete: .ix. lectiones. Capitulum *Confitebor.*

¶ Feria .iii. de sancto Vincentio: .ix. lectiones.

¶ Feria .iiii. de feria. Responsoria eiusdem ferie. Missa dominicalis.

[1] *Neither tailpiece nor heading*, 87; *tailpiece om.* 88: Tercium F: 97, 01. 'vij.' *is wrongly given by the old editors among* Golden Numbers *of this section. But see above*, pp. xxx. 26 *n. It belongs to* 2 F., *as in* Missal, etc.

[2] dominicali: 87, 88.

[3] fiat: *add.* 87, 88.

[4] SS. Fabiano et Sebastiano.

¶ Feria .v. de festo loci.

¶ Feria .vi., de sancto Paulo, Inuitatorium triplex: .ix. lectiones.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio. Et tunc missa dominicalis dictur in capitulo in[1] dominica.

Jan. 27.] ¶ Dominica .ii., tota cantetur historia (*Domine, ne in ira*): memoria tantum de sancto Iuliano. In laudibus omnes antiphone dicuntur.[2]

¶ Feria .ii., de sancta Agnete,[3] Inuitatorium duplex: tres lectiones. Capitulum *Domine, Deus meus.*

¶ Feria .iii. de festo loci.

¶ Feria .iiii., de sancta Batilde, Inuitatorium simplex: tres lectiones de communi, cum Responsorio *Regnum mundi.*[4]

¶ Feria .v. de sancta Maria. In missa[5] *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.*[6]

¶ Feria .vi., de sancta Brigida, cum Responsorio *Induit.* Inuitatorium simplex: tres lectiones.

¶ Sabbato, festum Purificationis: maius duplex: Secunde vespere erunt de festo, cum hymno *Quod chorus.*[7] Nulla fiat memoria de sancto Blasio.

¶ Ad has vesperas claudatur *Alleluia.*

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna: et tunc in .vi. feria dicitur[8] Responsorium de primo nocturno: et missa (*Adorate*) cantetur in .vi. feria, vel in .iiii. feria, si[9] fiunt tres[10] commemorationes tantum.

Feb. 3.] ¶ Dominica in .lxx. tota cantetur historia, et memoria tantum de sancto Blasio. Vespere erunt de dominica, et memoria de festo loci.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Agatha: .ix. lectiones. Capitulum *Confitebor.*

¶ Feria .iiii. de confessoribus,[11] cum nocturno: tres lectiones.

[1] de *for* in: 87, 88.
[2] dicantur: 88.
[3] 2do.
[4] et missa *Adorate: add.* 97, 01.
[5] cantus super: *add.* 97, 01.
[6] Vbi fiunt tres commemorationes, in iiii. feria fiat vna; et tunc in vi. feria dicitur missa dominicalis, et memoria de sancta Brigida: *add.* 97, 01.
[7] 'Quia *Letabundus* non dicitur infra lxx.' *Crede Michi*, § 134, p. 67.
[8] dicantur: 87, 88.
[9] vbi *for* si: 87, 88.
[10] due: 87, 88.
[11] SS. Vedasto et Amando.

¶ Feria .v. de feria, et missa quarte ferie.

¶ Feria .vi. de feria. Et dicantur Responsoria ferialia.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, In .v. feria fiat vna commemoratio.

Feb. 10.] ¶ Dominica in .lx. tota cantetur historia, et solennis memoria de sancta Scolastica.

¶ Feria .ii. de feria. Missa *Salus populi.*

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Epistola et euangelium eiusdem ferie.

¶ Feria .v. de sancto Valentino: tres lectiones, cum nocturno. Capitulum *Iste sanctus.*

¶ Feria .vi. de feria. Epistola et euangelium illius ferie.

¶ Sabbato, de sancta Maria, et memoria de sancta Iuliana.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.[1]

Feb. 17.] ¶ Dominica in Quinquagesima, tota cantetur historia.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii., in capite ieiunii, de feria.

¶ Feria .v. de ieiunio.

¶ Feria .vi., de sancto Petro,[2] Inuitatorium triplex: .ix. lectiones.

¶ Sabbato, de ieiunio: et hic dicuntur[3] Responsoria ferialia.

Feb. 24.] ¶ Dominica prima quadragesime, totum de dominica. Vespere erunt de sancto Mathia, et solennis memoria de dominica.

¶ Feria .ii., de apostolo,[4] Inferius duplex: et memoria de ieiunio ad matutinas, sed non ad missam.

¶ Feria .iii. .iiii. et .v., de ieiunio. In .v. feria dicitur Responsorium feriale.

¶ Feria .vi. de sancto Dauid: .ix. lectiones.[5]

¶ Sabbato de sancto Cedda: .ix. lectiones.[5]

[1] commemoratio: *om.* 87, 88.
[2] Cathedra S. Petri.
[3] dicantur: 88.
[4] S. Matthia.
[5] Oratio et cetera de communi: *add.* 97, 01.

¶ In anno bisextili ab hac die vsque ad inceptionem historie (*In principio*) accipiatur tercium *E*, pro littera dominicali, et inchoetur ad secundam dominicam quadragesime.

Mar. 3.] ¶ Dominica .ii. quadragesime totum de dominica.[1]

¶ Feria .ii. et ceteris feriis per hebdomadam, de ieiunio. In .iiii. feria dicitur primum Responsorium feriale, et aliud in sabbato, cum Responsorio *Pater, peccaui.*

¶ Feria .v.[2] fiat memoria de virginibus,[3] ad vesperas et matutinas beate Marie.

Mar. 10.] ¶ Dominica .iii. quadragesime, totum de dominica.

¶ Feria .iii., de sancto Gregorio, Inferius duplex. Capitulum *Ecce sacerdos.*

¶ Feria .ii. .iiii. .v. .vi. et sabbato, de ieiunio. In v. feria dicitur [v. i.] primum Responsorium feriale, et alia duo in sabbato.

Mar. 17.] ¶ Dominica .iiii. quadragesime, totum de dominica. Vespere erunt de sancto Edwardo[4]: antiphona *Iste sanctus:* Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert.*

¶ Feria .ii. de sancto Edwardo: .ix. lectiones.

¶ Feria .iii. de ieiunio.

¶ Feria .iiii. de sancto Cuthberto: .ix. lectiones.

¶ Feria .v. de sancto Benedicto : .ix. lectiones.

¶ Feria .vi. et sabbato, de ieiunio. Et in sabbato dicatur Responsorium feriale.

Mar. 24.] ¶ Dominica in Passione, totum de dominica. Vespere in dominica erunt de Annunciatione, et solennis memoria de dominica.

¶ Feria .ii., de Annunciatione: minus duplex: et solennis memoria de ieiunio.

¶ Feria .iii., et in[5] ceteris feriis per hebdomadam, de ieiunio. In .v. feria dicatur[6] octauum Responsorium, cum duobus ferialibus.

Mar. 31.] ¶ Dominica in ramis Palmarum,[7] totum de dominica.

[1] ad primas vesp. fit memoria de S. Cedda. *Portif.* 1525–6.
[2] vi. : 97, 01 (*Brev. Sar.* 1531, perperam).
[3] SS. Perpetua et Felicitate.
[4] rege et martyre.
[5] in : *om.* 97, 01.
[6] dicitur : 88.
[7] '¶ Dominica in Ramis palmarum, et per ebdomadam, de temporali, et nichil de sancto Richardo.
Festum vero sancti Ambrosij differatur vsque ad iij. feriam post oct. Pasche :' 77.

¶ Feria .ii., et in ceteris feriis per hebdomadam, de ieiunio.

¶ Festum sancti Ricardi differatur vsque ad eius translationem.[1]

¶ Festum sancti Ambrosii differatur vsque in[2] terciam feriam post octauas Pasce.[3]

¶ Feria .iii. dicuntur Exequie Mortuorum, cum .ix. lectionibus, et missa in crastino.

Apr. 7.] ¶ Die Pasce, et per hebdomadam,[4] totum de solennitate festi.

¶ Quando fit seruicium in diebus dominicis de aliquo festo cum regimine chori, vsque ad Ascensionem Domini, fiat solennis memoria ad vtrasque vesperas et matutinas de dominica, sed nunquam ad missam.

¶ Omnibus festis cum regimine chori, vsque ad vigiliam Ascensionis Domini, fiat memoria de resurrectione ad vtrasque vesperas et matutinas et ad missam, Nisi in Inuentione Sancte Crucis, et in sabbatis ad vesperas. Benedictiones feriales non dicuntur,[5] vsque post (*Deus omnium*).

Apr. 14.] ¶ Dominica (in albis), prima post Pasca: minus duplex[6]: totum de dominica, et memoria de resurrectione, cum missa.

¶ Feria .ii. de feria, cum[7] Responsorio[8] *Dignus es.* Missa dominicalis.

¶ Feria .iii., de sancto Ambrosio, Inferius duplex. Capitulum *Ecce sacerdos.* Et legantur lectiones de proprietate, non de Omelia.

¶ Feria .iiii. de feria. Responsorium *Locutus est.* Epistola et euangelium illius ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi., de sancto Alphego, Inuitatorium duplex: tres lectiones de communi. Capitulum *Omnis pontifex.*

---

[1] Jun. xvi.

[2] ad *for* in: 87, 88.

[3] Apr. xvi.

[4] ¶ In die Pasche et per ebdomadam de solennitate festi: 77.

[5] dicantur: 88.

[6] 'Dominica in oct. Pasche, totum fiat de oct. et solennis memoria de resurreccione, nichil fiet de martiribus [Tiburtio, Valeriano, etc.].
Feria iij. de sancto Ambrosio.
Feria ij. et iiij. de feria, responsoria de ij. et iij. ferijs.
Feria v. et sabbato, de comemoracionibus.
Si fuerint iij. comemoraciones, in iiij. feria fiat vna comemoracio.
Feria vj. de sancto Alphego. Inuitatorium duplex, et sic in omnibus festis sine regimine chori vsque ad octauam diem corporis Christi:' 77.

[7] cum: *om.* 87, 88.

[8] Responsorium: 88.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.[1]

Apr. 21.] ¶ Dominica ii. post Pasca,[2] totum de dominica. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de festo loci, propter vesperas habendas.[3]

¶ Feria .iii., de sancto Georgio, minus duplex.

¶ Feria .iiii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .v., de sancto Marco, Inferius duplex.

¶ Feria .vi. de feria. Responsorium *Locutus est.* Missa illius ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio, et tunc in .iiii. feria dicuntur Responsoria *Locutus est*, cum sequentibus.

Apr. 28.] ¶ Dominica .iii. post Pasca, de sancto Vitale[4]: tercium Responsorium ab vno solo cantetur: memoria de dominica, et de resurrectione. Ad missam, secundum *Alleluia* erit de resurrectione, non de dominica.

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria. iii. de festo loci.

¶ Feria .iiii. de apostolis.[5]

¶ Feria .v. de feria. Responsorium *Vidi portam.* Missa quarte ferie.

¶ Feria .vi. de Sancta Cruce. Ad matutinas, memoria de martyribus,[6] antiphona *Lux perpetua* minor.

[1] commemoratio: *om.* 87, 88.

[2] ¶ Dominica prima post oct. pasche, de seruicio dominicali.
Feria iiij. et vj. de feria, responsoria de ij. et iij. ferijs.
Feria ij. et sabbato, de comemoracionibus.
Si fuerint iij. comemoraciones, in iiij. feria fiat vna comemoracio: 77.

[3] Cf. 'nisi . . . fuerit festum unde suas primas Vesperas habere non poterit.' *Brev.*, p. lxxi.; cf. ii. p. 467.

[4] ¶ Dominica ij. [post octa. Pasche], de sancto Uitale, memoria de dominica, et de resurreccione.
Feria ij. et v. de feria, responsoria de ij. et iij. ferijs.
Feria iij. et sabbato de comemoracionibus: 77.
['Ubi fiunt iij. commemoraciones, in ij. feria fiat vna:' *add.* Gascoigne.]

[5] SS. Philippo et Jacobo.

[6] SS. Alexandro, etc.

¶ Sabbato, de sancta Maria. Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio. Et tunc missa dominicalis cantetur in .v. feria.

Mai 5.] ¶ Dominica .iiii. post Pasca, totum de dominica.[1] Responsorium *Si oblitus.* Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii., de sancto Iohanne apostolo,[2] Inuitatorium triplex: .iii. lectiones.

¶ Feria .iii. de sanco Iohanne de Beuerlaco: tres lectiones cum regimine chori.

¶ Feria .iiii. de feria. Responsorium *Narrabo.* Missa[3] dominicalis.

¶ Feria .v. de festo loci.

¶ Feria .vi., de martyribus,[4] Inuitatorium duplex: tres lectiones sine regime chori.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna: et tunc missa dominicalis cantetur in [5].vi. feria pro summa missa.[5]

Mai 12.] [v. ii.] ¶ Dominica .v. post Pasca,[6] totum de dominica, et memoria de martyribus.[7] Tercium Responsorium a duobus cantetur. In laudibus omnes antiphone dicuntur.[8]

¶ Feria .ii. Rogationum, de feria. Responsorium *Hymnum.*

¶ Feria .iii., de sancta Maria.

¶ Feria .iiii. de feria. Responsorium *Deduc me;* et Responsorium feriale omittatur.

¶ Vbi fiunt tres commemorationes, tunc in hac feria dicitur[9]

[1] ¶ Dominica iij. [post octa. Pasche], de seruicio dominicali, responsorium *Si oblitus.*
Feria iij. de sancto Johanne Beuerlaco episcopo et confessore, cum regimine chori. Omnia fiunt de communi.
Feria iiij. de feria, responsoria de ij. feria.
Feria v. et sabbato de comemoracionibus.
Si fuerint iij. comemoraciones, in vj. feria fiat vna comemoracio, et memoria de martiribus [Gordiano, etc.]: 77.

[2] ante port. latin.

[3] et *before* missa: 87, 88.

[4] SS. Gordiano et Epimacho.

[5]—[5] capitulo feria vi.: 97, 01.

[6] ¶ Dominica iiij. [post octa. Pasche], de seruicio dominicali, memoria de [Nereo, etc.] martiribus, et de resurreccione.
['In laudibus omnes antiphone dicantur:' *add.* Gascoigne.]
Feria ij. et iiij. de feria, responsorium de ij. et iiij. ferijs: 77.

[7] SS. Nereo, Achilleo et Pancratio.

[8] dicantur: 88.

[9] dicantur: 87, 88; dicuntur: 97, 01.

Responsorium *Hymnum;* et Responsoria de .iiii. feria pretermittantur.

¶ Feria .v. dies Ascensionis, festum principale.

¶ Feria .vi. de octauis.[1]

¶ Sabbato, de octauis. Ad vesperas, memoria de sancta Potenciana, et de octauis[1] tantum.

Mai 19.] ¶ Dominica infra octauas Ascensionis[2]: totum de sancto Dunstano: memoria de virgine,[3] de dominica, et de octauis,[1] ad matutinas, et tercium Responsorium a duobus cantetur. Missa dominicalis in capitulo, cum vna† *alleluia* tantum. Et in summa missa secundum *alleluia* erit versiculus *Non vos relinquam.* Nihil de sancto Aldelmo hoc anno fiat.

¶ Feria .vi., de sancta Maria. Secundum *alleluia* in missa, *Non relinquam.*

¶ Sabbato, de vigilia Penthecostes.

Mai 26.] ¶ Die Penthecostes, et per hebdomadam,[4] totum de solennitate festi.

¶ Festum sancti Augustini differatur vsque ad terciam feriam post octauas.[5]

¶ Nulla dominica differatur per estatem isto anno, quia tempus equale est.

¶ De festis trium lectionum hac hebdomada memoria fiat, sicut per hebdomadam Pasce.[6]

¶ [7]Nota quod Responsoria de secundo nocturno historie (*Deus omnium*) isto anno in crastino sancti Benedicti cantabuntur. Sed vbi fiunt tres commemorationes, tunc dicitur tota historia, scilicet in die sancti Samsonis episcopi.[7]

[1] Ascensionis.
[2] ¶ Dominica infra octa. Ascensionis, de sancto Dunstano.
Feria vj. de sancta Maria.
Sabbato, de vigilia: 77.
['Et nichil de S. Aldelmo:' *add.* Gascoigne.]
[3] S. Potenciana.
[4] ¶ In die Pentecoste et per ebdomadam ['totum fiat:' *add.* Gascoigne] de solennitate festi, et nichil de sancto Aldelmo.
Festum vero sancti Augustini differatur vsque ad iij. feriam post festum sancte Trinitatis: 77.
[5] Jun. iiii.
[6] St. German, Tu., May 28th.
St. Parnel, Friday, May 31st.
St. Nicomede, Sat., June 1st.
[7]—[7] tota historia cantetur in die sancti Sampsonis episcopi: 97, 01.

Jun. 2.] ¶ Die sancte Trinitatis, totum de festo.[1] Ad secundas vesperas fiat memoria priuatim†[2] de festo loci. Nihil[3] de martyribus.[4]

¶ Feria .ii. de festo loci, et memoria de octauis.[5]

¶ Feria .iii., de sancto Augustino, Inferius duplex. Ad vtrasque vesperas et matutinas, memoria de octauis[5] sub silentio. Ad secundas vesperas, antiphona *Sub tuam* solenniter, sed[6] de martyribus[7] et de octauis priuatim.

¶ Feria .iiii., de sancta Maria, et memoria de sanctis,[7] et de octauis.[5]

¶ Feria .v. festum Corporis Christi: maius duplex. Ad secundas vesperas, antiphona *Sapientia:* Hymnus et versiculus, sicut ad primas vesperas festi. Et sic per totas octauas, quando de octauis[8] fit seruicium. Non dicitur (*Gloria tibi, Domine*), nisi quando agitur de octauis[8] tantum.

¶ Feria .vi., de octauis Corporis Christi: tres lectiones cum regimine chori, et memoria de octauis Trinitatis.

¶ Per octauas[8] et in octaua, dicitur sequentia, *Ecce panis angelorum.*

¶ Sabbato, de octauis[8]: tres lectiones: memoria de confessore†,[9] et de octauis Trinitatis tantum. Ad vesperas sancti Edmundi[10] fiat memoria de martyribus Primi et Feliciani†: de octauis Corporis Christi, antiphona *O quam suauis:* de dominica, antiphona *Loquere Domine:* de Trinitate, *Spes nostra:* et processio ante crucem.

Jun. 9.] Dominica prima post festum sancte Trinitatis,[11] totum de sancto Edmundo.[10] Medie lectiones de martyribus,[12] et quatuor memorie fiant.[13] Missa dominicalis in capitulo dicitur.[14]

1 ¶ In die sancte Trinitatis, totum fiat de festo, et nichil de martiribus [Marcellino, etc.].
Feria iij. de sancto Augustino.
Feria ij. et sabbato de comemoracionibus.
Si fuerint iij. comemoraciones, in vj. feria fiat vna comemoracio: 77.

2 solenniter *for* priuatim: 97, 01. *Brev.*

3 et *before* nihil: 87, 88.

4 SS. Marcellino et Petro.

5 Trinitatis.

6 primo: *add.* 97, 01.

7 SS. Bonifacio, etc.

8 Corporis Christi.

9 SS. Medardo et Gildardo.

10 archiep. et conf.

11 ¶ Dominica prima post festum sancte trinitatis inchoetur historia *Deus Omnium*, et festum sancti Edmundi differatur in crastinum, et fiat memoria de martiribus [Primo et Feliciano], de corpore Christi, de trinitate, et processio ante crucem. Ad matutinas fiant medie lecciones de martiribus.
Feria v. ['Feria vj.:' Gascoigne] et sabbato de comemoracionibus.
Si fuerint iij. comemoraciones, in iiij. feria fiat vna comemoracio, et memoria de martiribus [Basilide, Cirino, etc.], et tunc in dominica precedente tota cantetur historia, et memoria de martiribus: 77.

12 SS. Primo et Feliciano.

13 *quattuor memorie:* sc. de Martyribus [Primo et Feliciano], de Octauis [Corporis Christi], de Dominica, et de Trinitate. *Brev.*

14 dicatur: 88.

Ad primam, antiphona *Te iure.* Vespere erunt de sancto Edmundo, et due memorie.[1]

¶ Feria .ii. de octauis: tres lectiones: versiculus et Responsoria de tercio nocturno.

¶ Feria .iii. de sancto Barnaba apostolo, et fiant medie lectiones de octauis,[2] cum versiculo et Responsoriis de primo nocturno.

¶ Feria .iiii. de octauis,[2] tres lectiones. Ad vesperas, hec sola antiphona *Sacerdos:* psalmus *Dixit Dominus,* et cetera omnia sicut ad primas vesperas festi.

¶ Feria .v., de octaua,[2] Inuitatorium triplex: .ix. lectiones. Ad vesperas, antiphona *Sapientia:* psalmus *Dixit Dominus:* Hymnus *Sacris solenniis:* versiculus *Panem de celo:* memoria de festo loci, et de sancto Basilio.

¶ Feria .vi. de festo loci, cum psalmo *Ad te leuaui.*

¶ Sabbato, de sancta Maria. Ad vesperas sancti Ricardi, memoria de martyribus,[3] de dominica, de Trinitate, et processio fiat ante crucem.

Jun. 16.] Dominica .ii., totum de sancto Ricardo[4]: medie lectiones de martyribus[3], et tres memorie.[5]

¶ Feria .ii. de festo loci.

¶ Feria .iii., de sanctis martyribus,[6] Inuitatorium duplex: .iii. lectiones. Responsoria de secundo nocturno, cum Responsorio *Hec est vera.*

¶ Feria .iiii. de martyribus,[7] Inuitatorium duplex: tres lectiones. Responsoria de tercio nocturno, cum Responsorio *Hec est vera.*

¶ Feria .v., de sancto Edwardo,[8] Inuitatorium duplex: tres lectiones de communi vnius martyris. [9]Missa dominicalis, pro summa missa.[9]

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancto Albano: .ix. lectiones cum Responsorio *Percepturus.* [v. iii.] Ad vesperas de dominica, memoria de festo, de virgine,[10] de Trinitate, et processio fiat.

[1] *due memorie:* sc. de Octa. [Corporis Christi], et de Dominica. *Brev.* p. mcliv.
[2] Corporis Christi. [3] SS. Cirico et Iulitta.
[4] Dominica ii. de sancto Ricardo, memoria et medie lecciones de martiribus [Cirico et Iulitta].
Feria ij. et vj. de comemoracionibus.
Si fuerint iij. comemoraciones, in v. feria fiat vna comemoracio: 77.
[5] Missa dominicalis dicitur in capitulo: *add.* 97, 01.
[6] SS. Marco et Marcelliano. [7] SS. Gervasio et Prothasio.
[8] rege et martyre. [9]—[9] *om.* 97, 01.
[10] S. Etheldreda.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio. [1]Et tunc missa dominicalis cantetur in .iii. feria pro summa missa, et memoria de martyribus.[1, 2]

Jun. 23.] ¶ Dominica .iii., de seruicio dominicali.[3] Medie lectiones de sancta Etheldreda, cum Responsorio *Regnum mundi*. In laudibus, vna antiphona, et due memorie. Missa de vigilia[4] in capitulo cantetur. Ad vesperas sancti Iohannis[5] fiat memoria de dominica priuatim.

¶ Feria .ii. de sancto Iohanne baptista, minus duplex. Ad secundas vesperas, solennis memoria de festo loci, [6]et memoria de octauis.[6]

¶ [7]Feria .iii. de festo loci, et memoria de sancto Iohanne,[5] antiphona *Inter natos*.[7]

¶ Feria .iiii., de martyribus,[8] Inuitatorium duplex: tres lectiones, cum propriis Responsoriis.

¶ Feria .v. de sancta Maria, et memoria de octauis.[9] Ad completorium sancti Leonis super (*Te lucis*) dicitur[10] cantus dominicalis.

¶ Feria .vi., de sancto Leone, cum nocturno.

¶ Sabbato, de apostolis,[11] minus duplex. Ad vesperas, memoria de dominica, et[12] de Trinitate sub silentio. Nulla[13] processio.

Jun. 30.] ¶ Dominica .iiii., totum de sancto Paulo[14]: et quatuor solennes memorie ad matutinas.[15]

¶ Feria .ii. de sancta Maria, et memoria de octauis.[9] Ad vesperas, de Visitatione beate Marie.

¶ Feria .iii., de Visitatione beate Marie, festum maius duplex, et octaue cum regimine chori.

[1]—[1] *om.* 97, 01.

[2] SS. Marco et Marcelliano.

[3] ¶ Dominica iij. de seruicio dominicali, memoria et medie lecciones de sancta Etheldreda; ij° vespere erunt de sancto Johanne Baptista, et memoria sub silentio de dominica, nulla processio ante crucem, sed ante altare sancti Johannis, si habeatur.
Feria iij. et v. de comemoracionibus: 77.

[4] Nativ. S. Iohannis Bapt. (Mem. de S. Etheldreda de Trin.).

[5] bapt.

[6]—[6] *om.* 97, 01.

[7]—[7] *om.* 87, 88.

[8] SS. Iohanne et Paulo.

[9] Nat. S. Iohannis Bapt.

[10] dicatur: 87, 88.

[11] SS. Petr. et Paul.

[12] et: *om.* 97, 01.

[13] sed *before* nulla: 87, 88.

[14] ¶ Dominica iiij. de comemoracione sancti Pauli.
Feria iiij. et vj. de comemoracionibus.
Si fuerint iij. comemoraciones, in iij. feria fiat vna comemoracio, et memoria de sanctis [Processo et Martiniano], et in ij. feria dicatur responsorium *Prius quam*: 77.

[15] Secunde vespere erunt de commemoratione beate Marie, et de apostolis; de dominica fiat memoria: *add.* 97, 01. 'Mem. de S. Petro, de oct. S. Johannis, de Dominica, et de Trin.' *Brev.* pp. mcliv., mcl.

◖ Feria .iiii. de octauis Visitationis : tres lectiones.

◖ Feria .v. de sancto Martino : .ix. lectiones. Medie lectiones de octauis apostolorum,[1] et solennis memoria de octauis Visitationis.

◖ Feria .vi. de octauis Visitationis beate Marie.

◖ Sabbato, de octaua apostolorum, et memoria tantum de Visitatione. Ad vesperas, de sancto Thoma,[2] et solennis memoria de octauis Visitationis, et[3] de octaua apostolorum,[1] de dominica, et de Trinitate priuatim. Nulla processio fiat ante crucem.

Jul. 7.] ◖ Dominica .v., de sancto Thoma,[2] festum minus duplex[4] : memoria, vt supra.

◖ Feria .ii. de octauis Visitationis : tres lectiones.

◖ Feria .iii. de octaua Visitationis : .ix. lectiones : memoria de martyribus.[5]

◖ Feria .iiii. de[6] martyribus, cum Responsorio *Hec est vera.*

◖ Feria .v. de sancto Benedicto : tres lectiones.

◖ Feria .vi. de festo loci.

◖ Sabbato, de sancta Maria.

◖ Vbi fiunt[7] tres commemorationes, in .v. feria fiat vna commemoratio, et memoria de sancto Benedicto. Et tota cantetur historia in die sancti Samsonis.

Jul. 14.] ◖ Dominica .vi., festum reliquiarum,[8] maius duplex : memoria de dominica, et de Trinitate, sub silentio.

◖ Quotidie per octauas fiat memoria de reliquiis, ad vtrasque vesperas, matutinas, et ad missam, cum Collecta sub hac forma (*Presta quesumus, omnipotens Deus, vt sanctorum tuorum, quorum reliquie,* et cetera). Ad secundas vesperas fiat memoria de confessore,[9] et de dominica, sub silentio.

[1] SS. Petr. et Paul.

[2] archiep. mart.

[3] primo : *add.* 97, 01.

[4] ◖ Dominica v. de sancto Thoma. Ad j^s. vesperas fiat memoria sub silencio, de apostolis, de dominica, et de trinitate, et nulla processio.

Feria iij. et sabbato de comemoracionibus.

Feria v. de sancto Benedicto, iij. lecciones.

In vj. feria dicantur responsoria de ij°. nocturno, et responsorium feriale pretermittatur.

Si fuerint iij. comemoraciones, in vj. feria fiat vna comemoracio, et tunc in ij. feria dicantur duo prima responsoria ferialia, et iij. pretermittatur : 77.

[5] SS. Processo et Martiniano.

[6] Septem Fratribus.

[7] si fuerint *for* Vbi fiunt : 87, 88.

[8] ◖ Dominica vj. de festo Reliquiarum, et memoria sub silencio de dominica et de trinitate.

Feria iij. et vj. de comemoracionibus.

Si fuerint iij. comemoraciones, in v. feria fiat vna comemoracio, et memoria de festo : 77.

[9] S. Swithuno.

¶ Feria .ii. de sancto Swithuno : .ix. lectiones de communi.

¶ Feria .iii. de sancto Osmundo : .ix. lectiones. Omnia de communi vnius confessoris et pontificis.[1]

¶ Feria .iiii., de sancto Kenelmo, Inuitatorium duplex : tres lectiones.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancta Margareta : .ix. lectiones.

¶ Vbi fiunt tres commemorationes, In .iiii. feria fiat vna commemoratio,[2] et memoria de sancto Kenelmo.

¶ Sabbato ad vesperas, antiphona *Montes Gelboe:* memoria de sancta Margareta : de virgine[3] : de reliquiis : de Trinitate : et processio fiat ante crucem.

Jul. 21.] ¶ Dominica .vii. post Trinitatem, de seruicio dominicali.[4] Medie lectiones de virgine.[3] In laudibus, vna antiphona.

¶ Feria .ii., de sancta Maria Magdalena, Inuitatorium triplex : .ix. lectiones, et memoria de abbate.[5]

¶ Feria .iii. de festo loci, et memoria de martyre.[6]

¶ Feria .iiii. de sancta Cristina, cum nocturno.

¶ Feria .v. de sancto Iacobo. Inferius duplex ; et memoria de martyribus.[7] Ad secundas vesperas de sancto Iacobo fiat solennis memoria de sancta Anna.

¶ Feria .vi., de sancta Anna, Inuitatorium triplex : .ix. lectiones. Ad vesperas de sancta Anna, memoria de sancta Maria, antiphona *Sub tuam*, et memoria de Dormientibus.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[8] Ad vesperas, antiphona *Rex autem.*

Jul. 28.] ¶ Dominica .viii., tota cantetur historia,[9] et[10] memoria de sancto Samsone. In laudibus, vna antiphona.

[1] missa dominicalis dicitur in capitulo feria iiii. : *add.* 97, 01.

[2] commemoratio : *om.* 97, 01.

[3] S. Praxede.

[4] ¶ Dominica vij. de seruicio dominicali. ['Ad i. vesp. super Ps. *Magnificat* Ant. *Montes Gelboe* :' *add.* Gascoigne.] Medie lecciones de festo [S. Praxedis].
Feria iij. et sabbato, de comemoracionibus : 77.

[5] S. Wandragesilo.

[6] S. Apollinare.

[7] SS. Christoforo et Cucufato.

[8] Septem Dormientibus.

[9] ¶ Dominica viij. de seruicio dominicali, medie lecciones de festo [S. Samsonis]. ['Ad i. vesp. super Ps. *Magnificat*, Ant. *Rex autem Dauid.* Memoria et medie lecciones de festo.' Gascoigne.]
Feria iij. et iiij. de comemoracionibus.
Si fuerint iij. de comemoraciones, in ij. feria fiat vna comemoracio.
Ab hac die vsque ad incepcionem historie *Domine, ne in ira*, accipietur vj. F. pro littera dominicali : 77.

[10] tantum : *add.* 97, 01.

[v. iiii.] ¶ Feria .ii. de martyribus.[1] Inuitatorium duplex : tres lectiones.

¶ Feria .iii. de festo loci, et memoria de martyribus.[2]

¶ Feria .iiii. de sancta Maria, et memoria de sancto Germano.

¶ Feria .v. de sancto Petro,[3] Inuitatorium triplex : .ix. lectiones[4] : et memoria de martyribus.[5]

¶ Feria .vi., de sancto Stephano,[6] Inuitatorium duplex : tres lectiones.

¶ Sabbato, de inuentione sancti Stephani[7] : .ix. lectiones : Capitulum *Iustorum anime.* Vespere erunt de dominica, cum Responsorio *Gyrum celi.*

¶ Vbi fiunt tres commemorationes, [8]In dominica tota cantetur historia, et[8] in .ii. feria fiat vna commemoratio.

¶ Ab hac die vsque ad inceptionem historie (*Domine, ne in ira*) accipiatur sextum *F*, pro littera dominicali.

Sequitur quartum *F*.[9]

[1] SS. Felice, Simplicio, etc.
[2] SS. Abdon et Sennen.
[3] ad vincula.
[4] words slightly transposed : 87, 88.
[5] SS. Machabaeis.
[6] papa mart.
[7] prothomart.
[8]—[8] *om.* 97, 01.
[9] *Tailpiece om.* 87, 88 : *heading om.* 97, 01.

[Quartum *F.* xiiii. ix. vi. iii. xvii.]

[Epacte 22, 23, 25, 26, 28, *stylo antiquo;* 30, 1, 2, 3, 4, 5, 6, *stylo moderno.* Pascha, April xiv.]

Jan. 13.] ¶ [1]Littera dominicalis[2] *F.* decimo tercio die Ianuarii[3] totum officium fiat de octaua Epiphanie. Medie lectiones de sancto Hylario, et memoria de sancta Maria.

¶ Feria .ii., de sancto Felice, Inuitatorium simplex, tres lectiones. Capitulum *Omnis pontifex.* Ad[4] missam dicuntur[5] quinque collecte.

¶ Feria .iii. de festo loci.

¶ Hic incipiunt Exequie Mortuorum quotidiane.

¶ Feria .iiii., de sancto Marcello, Inuitatorium simplex: .iii. lectiones. Capitulum *Omnis pontifex.* Responsoria de secundo nocturno.

¶ Feria .v., de sancto Sulpitio, Inuitatorium simplex: tres lectiones.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancto Wulstano: .ix. lectiones de communi.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio. Ad completorium dicitur psalmus *Ad te leuaui.*

Jan. 20.] ¶ Dominica prima post octauas Epiphanie,[6] totum de martyribus Fabiano et Sebastiano, et historia *Domine, ne in ira* inchoetur, cum memoria.

[1] *The chapter commences in* 97, 01 *with:*—Nota quod quando luna currit per iii. et littera dominicalis F. et in eodem anno fuerit bisextus, tunc accipietur 5 F.

[2] dominicali: 87, 88.

[3] ¶ Quartum F. xvij. xiiij. ix. vj. iii.
Littera dominicalis F. xiij. die Januarij fiat seruicium de oct. Epiphanie, et medie lecciones de sancto Hillario.
Feria iij. et vj. de comemoracionibus.
Si fuerint iij. comemoraciones, in v. feria fiat vna comemoracio: 77.

[4] + *before* ad: 87, 88.

[5] dicuntur: 88.

[6] Dominica prima post octa. Epiphanie, de martiribus Fabiano et Sebastiano, ...ia *Domine, ne in ira* Inchoetur cum memoria.
...v. et sabbato, de comemoracionibus.
...rint iij. comemoraciones, in iiij. feria fiat vna comemoracio: 77.

¶ Feria .ii. de sancta Agnete: .ix. lectiones. Capitulum *Confitebor.*

¶ Feria .iii. de sancto Vincentio: .ix. lectiones.

¶ Feria .iiii. de feria. Responsoria eiusdem ferie. Missa[1] dominicalis.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancto Paulo, Inuitatorium triplex: .ix. lectiones.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio. Et tunc Missa dominicalis cantetur in dominica in capitulo.

Jan. 27.] ¶ Dominica .ii., tota cantetur historia,[2] et memoria tantum de sancto Iuliano. In laudibus, vna antiphona.

¶ Feria .ii. de sancta Agnete.[3] Inuitatorium duplex: tres lectiones: Capitulum *Domine, Deus meus.*

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancta Batilde, [4]cum nocturno†,[4] cum Responsorio *Regnum mundi.* Inuitatorium simplex: tres lectiones de communi.

¶ Feria .v. de sancta Maria.

¶ Feria .vi., de sancta Brigida, Inuitatorium simplex: tres lectiones, cum Responsorio *Induit me.*

¶ Sabbato, festum Purificationis: maius duplex. Ad secundas vesperas dicitur pro hymno *Letabundus,* et memoria de dominica tantum. Nulla[5] erit memoria de sancto Blasio ad has vesperas.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio. Et tunc in .v.[6] feria dicuntur Responsoria de primo nocturno.

Feb. 3.] ¶ Dominica .iii. post octauas Epiphanie, de seruicio dominicali. Medie lectiones de sancto Blasio. In laudibus omnes antiphone dicuntur.[7] Vespere erunt de dominica, et memoria de festo loci.

[1] et *before* missa: 87, 88.

[2] ¶ Dominica ij. de seruicio dominicali. ['In laudibus vna antiphona dicatur:' *add* Gascoigne.] Et memoria de sancto Juliano.
Feria iij. et v. de comemoracionibus.
Si fuerint iij. comemoraciones, in iiij. feria fiat vna comemoracio.
Sabbato, de Purificacione beate Marie. Ad ij^s. vesperas, de festo, fiat memoria de dominica sub silencio, et nulla memoria de sancto Blasio: 77.

[3] secundo.

[4]—[4] *om.* 87, 88.

[5] sed *before* nulla: 87, 88.

[6] vi.: 87, 88, 97, 01.

[7] dicantur: 88.

¶ Feria .ii. de festo loci.[1]

¶ Feria .iii. de sancta Agatha: .ix. lectiones: Capitulum *Confitebor*.

¶ Feria .iiii. de confessore†,[2] Inuitatorium simplex: tres lectiones.

¶ Feria .v. feria. Responsoria illius ferie, et missa quarte[3] ferie.

¶ Feria .vi. de feria, et missa eiusdem ferie.[4]

¶ Sabbato, de sancta Maria. In missa *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.* Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio.[5]

Feb. 10.] ¶ Dominica in Septuagesima, totum de dominica: memoria de sancta Scolastica.

¶ Feria .ii. de feria. Responsoria de primo nocturno historie dominicalis, cum missa *Salus populi.*

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Epistola et euangelium eiusdem ferie.

¶ Feria .v. de sancto Valentino, cum nocturno: tres lectiones.

¶ Feria .vi. de feria, et dicuntur[6] Responsoria ferialia.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.

Feb. 17.] ¶ Dominica in Sexagesima, totum de dominica.

¶ Feria .ii. de feria. [v. v.] Missa dominicalis.

¶ Feria .iii. de feria. Missa *Salus populi.*

¶ Feria .iiii. de feria. Epistola et euangelium illius ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi., de sancto Petro,[7] Inuitatorium triplex: ix. lectiones.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, In .iii. feria fiat vna commemoratio. Et tunc missa (*Salus populi*) dicitur in .ii. feria.

[1] Missa de iiii. dominica in ii. Feria dicitur, et missa de v. dominica pretermittatur.
[2] *Sar.* p. cccxcix.
[4] Vedasto et Amando.
[3] de iiii. dominica *for* ferie: 97, 01.
quinta dominica *for* eiusdem ferie: 97, 01.
missa quinte dominice pretermittatur: *add.* 97, 01.
antur: 88.
[7] Cathedra S. Petri.

Feb. 24.] ¶ Dominica in Quinquagesima, totum de dominica. Secunde vespere erunt de sancto Mathia, et solennis memoria de dominica.

¶ Feria .ii., de sancto Mathia, Inferius duplex.[1]

¶ Feria .iii., de sancta Maria.

¶ Feria .iiii. in capite ieiunii, de feria.

¶ Ab hac quarta feria, vsque post Pasca, Nihil fiat de festis trium lectionum, nisi tantum memoria ad vesperas et[2] matutinas de sancta Maria.

¶ Feria .v., de ieiunio. Et hic dicuntur[3] Responsoria ferialia.

¶ Feria .vi. de sancto Dauid.[4]

¶ Sabbato, de sancto Cedda : ix. lectiones.[5]

¶ In anno bisextili, ab hoc sabbato vsque ad inceptionem historie (*In principio*), accipiatur quartum *E*, pro littera dominicali. Et inchoetur ad primam dominicam quadragesime.

Mar. 3.] ¶ Dominica prima quadragesime, totum de dominica.

¶ Feria .ii., et[6] ceteris feriis per hebdomadam, de ieiunio. In .iiii. feria, et in sabbato, dicitur Responsorium feriale; et in .v. feria fiat memoria de virginibus,[7] ad vesperas et[8] matutinas beate Marie.

Mar. 10.] ¶ Dominica .ii. quadragesime, totum de dominica.

¶ Feria .ii. .iiii. .v. .vi., et sabbato, de ieiunio. Et[9] in .v. feria dicitur primum Responsorium feriale, et aliud in sabbato, cum Responsorio *Pater, peccaui.*

¶ Feria .iii., de sancto Gregorio, Inferius duplex : .ix. lectiones : Capitulum *Ecce sacerdos.*

Mar. 17.] ¶ Dominica .iii. quadragesime, totum de dominica. Vespere erunt de sancto Edwardo[10] : antiphona *Iste sanctus :* Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert :* memoria[11] de dominica.

¶ Feria .ii. de sancto Edwardo : .ix. lectiones.

¶ Feria .iiii. de sancto Cuthberto : .ix. lectiones.

¶ Feria .v. de sancto Benedicto : .ix. lectiones.

[1] Ad secundas vesperas fiat solennis memoria de sancta Maria, antiphona *Sub tuum : add.* 97, 01.

[2] ad : *add.* 97, 01.

[3] dicantur : 88.

[4] ix. lectiones : *add.* 87, 88.

[5] Oratio et cetera de communi : *add.* 97, 01.

[6] in : *add.* 87, 88.

[7] SS. Perpetua et Felicitate.

[8] ad : *add.* 87, 88.

[9] Et : *om.* 87, 88.

[10] R. M.

[11] et *before* memoria : 87, 88.

¶ Feria .iii. .vi., et sabbato, de ieiunio. In .vi. feria dicitur primum Responsorium feriale, et alia duo in sabbato.

Mar. 24.] ¶ Dominica .iiii. quadragesime, totum de dominica.

¶ Feria .ii., festum Annunciationis Marie, minus duplex. Ad vtrumque completorium dicitur (*Gloria tibi Domine, qui natus*).

¶ Feria .iii., et ceteris feriis per hebdomadam, de ieiunio. In v. feria dicitur Responsorium feriale.

Mar. 31.] ¶ Dominica in Passione Domini, totum de dominica. Nichil[1] de sancto Ricardo.

¶ Feria .v., de sancto Ambrosio, Inferius duplex. Capitulum *Ecce sacerdos.*

¶ Feria .ii. .iii. .iiii. .vi., et sabbato, de ieiunio. In .iiii. feria dicitur octauum Responsorium historie, cum duobus ferialibus.

Apr. 7.] ¶ Dominica in ramis Palmarum, totum de dominica.

¶ Feria .ii., et[2] ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .iii. dicuntur Exequie Mortuorum, cum .ix. lectionibus, et missa in crastino.

Apr. 14.] ¶ Die Pasce, et per hebdomadam, totum de solennitate festi.

¶ Omnibus festis cum regimine chori, vsque ad vigiliam Ascensionis exclusiue, ad vtrasque vesperas, matutinas, et ad missam fiat solennis memoria de resurrectione, Nisi in Inuentione Sancte Crucis,[3] et in sabbatis ad vesperas.

¶ In dominicis, vsque ad Ascensionem Domini, de quocunque festo fiat seruicium, ad vtrasque vesperas, et ad matutinas, fiat memoria de dominica, sed non ad missam. Benedictiones feriales non dicuntur, vsque post (*Deus omnium*).

Apr. 21.] ¶ Dominica (In albis), prima post Pasce, totum de seruicio dominicali, et memoria de resurrectione, cum missa. Non dicitur[4] (*Deus, qui hodierna die,* sed *Deus, qui per vnigenitum*).

¶ Feria .ii., de feria.[5] Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii. de sancto Georgio : minus duplex : tres lectiones.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancto Marco.

[1] et *before* nichil : 87, 88.

[2] in : *add.* 87, 88.

[3] Maii. iii.

[4] dicatur : 87, 88.

[5] de fest. *Brev. Sar.* 1531.

¶ Feria .vi. de feria. Responsorium *Locutus est.* Missa eiusdem ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

Apr. 28.] ¶ Dominica .ii. post Pasca: totum de sancto Vitale. Tercium Responsorium ab vno solo cantetur.

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii. de festo loci.

[v. vi.] ¶ Feria .iiii. de apostolis.[1] Inferius duplex.

¶ Feria .v. de feria. Responsorium *Locutus est.* Epistola et euangelium de .iiii. feria.

¶ Feria .vi. de sancta Cruce: minus duplex. Ad matutinas, memoria de martyribus,[2] antiphona *Lux perpetua* minor.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio. Et tunc missa dominicalis dicitur in .v. feria, cum Responsorio *Locutus est.*

Mai 5.] ¶ Dominica .iii. post Pasca, de seruicio dominicali: tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii., de sancto Iohanne apostolo.[3] Inuitatorium triplex: tres lectiones.

¶ Feria .iii. de sancto Iohanne de Beuerlaco: tres lectiones cum regimine chori.

¶ Feria .iiii. de feria. Responsorium *Vidi portam.* Missa dominicalis.

¶ Feria v. de festo loci.

¶ Feria .vi., de martyribus,[4] Inuitatorium duplex: tres lectiones.

¶ Sabbato, de sancta Maria. [5]Nihil fiat de tercia commemoratione.[5]

[1] SS. Philippo et Iacobo.
[2] SS. Alexandro, etc.
[3] ante port. latin.
[4] SS. Gordiano et Epimacho.
[5]—[5] Vbi fiunt tres commemorationes, in iiii. feria fiat vna commemoratio, et missa dominicalis cantetur in vi. feria pro summa missa, cum memoria de martyribus: 87, 88. Vbi fiunt tres commemorationes, in iiii. feria fiat vna et missa dominicalis dicitur in capitulo, et Responsoria de iiii. feria pretermittantur: 97, 01.

Mai 12.] ¶ Dominica iiii. post Pascha, totum de dominica: memoria de martyribus.[1] Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsorium *Narrabo.* Missa dominicalis.

¶ Feria .iii. de feria. Responsorium *Hymnum.* Missa *Salus populi.*

¶ Feria .iiii. de feria. Responsorium *Deduc me.*

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Narrabo.* Responsorium *In toto corde.* Responsorium *Dicant nunc.*

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna commemoratio. Et tunc in .iiii. feria dicuntur[2] Responsoria *Hymnum,* et in .vi. feria Responsorium *Deduc me.*

¶ Sabbato, de sancta Maria.

Mai 19.] ¶ Dominica .v., totum de dominica. Tercium Responsorium a duobus cantetur. In laudibus omnes antiphone dicuntur[3]: et memoria de sancta Potenciana, tam ad vesperas, quam ad matutinas, et ad missam. Vespere erunt de sancto Dunstano.

¶ Feria .ii. Rogationum, de sancto Dunstano: tres lectiones cum regimine chori: memoria de resurrectione, et de ieiunio, versiculus *Surrexit Dominus de sepulcro.* Oratio de eadem feria.

¶ Feria .iii., de sancta Maria, et memoria de resurrectione.

¶ Feria .iiii. de vigilia.[4] Responsorium *Narrabo,* cum duobus sequentibus.

¶ Vbi fiunt tres commemorationes, tunc in hac .iiii. feria dicuntur[3] Responsoria de .ii. feria, cum Responsorio feriali, scilicet *Dicant nunc.*

¶ Feria .v., dies Ascensionis Domini, festum principale.

¶ Feria .vi. de octauis[4]: tres lectiones.

¶ Sabbato, de sancto Aldelmo: tres lectiones et memoria de sancto Vrbano et de octauis.[4] Ad vesperas sancti Augustini, solennis memoria de sancto Aldelmo, cum antiphona *Lux perpetua* minor,[5] et memoria octauarum.[4]

[1] SS. Nereo, etc.
[2] dicatur: 97.
[3] dicantur: 88.
[4] Ascensionis.
[5] maior: 87, 88, 97, 01.

Mai 26.] ¶ Dominica infra octauas Ascensionis, totum de sancto Augustino, Inferius duplex: et memoria de dominica, et de octauis, solenniter. Missa dominicalis dicitur in capitulo, cum vno *alleluia*, et *Credo* in summa missa. Secundum *alleluia* versus[1] *Non relinquam.*

¶ Feria .ii. de octauis[2]: antiphone et Responsoria de .vi. feria precedenti.[3]

¶ Feria .iii. de feria: antiphone et Responsoria de sabbato,[4] et memoria de sancto Germano.

¶ Feria .iiii. de feria[5]: antiphone et Responsoria de .vi. feria.

¶ Feria .v. de octaua,[2] Inuitatorium triplex. Vespere erunt de octaua, et memoria de sancta Maria, antiphona *Sub tuam*, et de sancta Petronilla.

¶ Feria .vi. de sancta Maria, et memoria de virgine.[6]

¶ Sabbato, de vigilia Penthecostes. Primum Responsorium *Tempus est.*

Jun. 2.] ¶ Die Penthecostes, et per hebdomadam, totum de solennitate festi.

¶ De festis trium lectionum infra hebdomadam fiat memoria, sicut per hebdomadam Pasce.[7]

¶ Nulla dominica per estatem differtur,[8] quia [9]est tempus breue.[9]

¶ [10]Nota quod Responsoria de secundo nocturno historie (*Deus omnium*) cantabuntur in crastino sancti Benedicti.[11] Si vero fuerint tres commemorationes, tunc[10] tota historia (*Deus omnium*) cantabitur in die sancti Samsonis episcopi.[12]

Jun. 9.] ¶ Die Sancte Trinitatis, totum de festo. Ad secundas vesperas fiat memoria priuatim de sancto Edmundo.[13] Nihil[14] de martyribus.[15]

[1] versus: *om.* 87, 88.

[2] Ascensionis.

[3] 'quidam dicunt antiphonas et responsoria de sabbato infra octauas Ascensionis, ut verus ordo antiphonarum et responsoriorum obseruetur. . . . Valde inconueniens videtur quod tali anno diceretur ter de vi. feria, et semel de sabbato, ubi verus ordo potest obseruari.' *Crede Michi*, § 9, p. 29. *Ibid.* § 102 *b*, p. 59.

[4] dicantur: *add.* 87, 88.

[5] octaua *for* feria: 87, 88.

[6] S. Petronilla.

[7] SS. Marcellinus and Peter, Sunday, June 2nd.
SS. Boniface and comrades, Wed., June 5th.
SS. Medard and Gildard, confessors, Sat., June 8th.

[8] differatur: 88.

[9]—[9] tempus breue est: 87, 88, 97, 01.

[10] *om.* 97, 01.

[11] Iul. xii.

[12] Iul. xxviii.

[13] archiep. conf.

[14] et *before* nichil: 87, 88.

[15] SS. Primo et Feliciano.

¶ Feria .ii. de sancto Swithuno : .ix. lectiones de communi.

¶ Feria .iii. de sancto Osmundo : .ix. lectiones. Omnia de communi vnius confessoris et pontificis.[1]

¶ Feria .iiii., de sancto Kenelmo, Inuitatorium duplex : tres lectiones.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancta Margareta : .ix. lectiones.

¶ Vbi fiunt tres commemorationes, In .iiii. feria fiat vna commemoratio,[2] et memoria de sancto Kenelmo.

¶ Sabbato ad vesperas, antiphona *Montes Gelboe:* memoria de sancta Margareta : de virgine[3] : de reliquiis : de Trinitate : et processio fiat ante crucem.

Jul. 21.] ¶ Dominica .vii. post Trinitatem, de seruicio dominicali.[4] Medie lectiones de virgine.[3] In laudibus, vna antiphona.

¶ Feria .ii., de sancta Maria Magdalena, Inuitatorium triplex : .ix. lectiones, et memoria de abbate.[5]

¶ Feria .iii. de festo loci, et memoria de martyre.[6]

¶ Feria .iiii. de sancta Cristina, cum nocturno.

¶ Feria .v. de sancto Iacobo. Inferius duplex ; et memoria de martyribus.[7] Ad secundas vesperas de sancto Iacobo fiat solennis memoria de sancta Anna.

¶ Feria .vi., de sancta Anna, Inuitatorium triplex : .ix. lectiones. Ad vesperas de sancta Anna, memoria de sancta Maria, antiphona *Sub tuam*, et memoria de Dormientibus.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[8] Ad vesperas, antiphona *Rex autem.*

Jul. 28.] ¶ Dominica .viii., tota cantetur historia,[9] et[10] memoria de sancto Samsone. In laudibus, vna antiphona.

[1] missa dominicalis dicitur in capitulo feria iiii. : *add.* 97, 01.

[2] commemoratio : *om.* 97, 01.

[3] S. Praxede.

[4] ¶ Dominica vij. de seruicio dominicali. ['Ad i. vesp. super Ps. *Magnificat* Ant. *Montes Gelboe* :' *add.* Gascoigne.] Medie lecciones de festo [S. Praxedis].
Feria iij. et sabbato, de comemoracionibus : 77.

[5] S. Wandragesilo.

[6] S. Apollinare.

[7] SS. Christoforo et Cucufato.

[8] Septem Dormientibus.

[9] ¶ Dominica viij. de seruicio dominicali, medie lecciones de festo [S. Samsonis]. ['Ad i. vesp. super Ps. *Magnificat*, Ant. *Rex autem Dauid.* Memoria et medie lecciones de festo.' Gascoigne.]
Feria iij. et iiij. de comemoracionibus.
Si fuerint iij. de comemoraciones, in ij. feria fiat vna comemoracio.
Ab hac die vsque ad incepcionem historie *Domine, ne in ira*, accipietur vj. F. pro littera dominicali : 77.

[10] tantum : *add.* 97, 01.

[v. iiii.] ¶ Feria .ii. de martyribus.[1] Inuitatorium duplex : tres lectiones.

¶ Feria .iii. de festo loci, et memoria de martyribus.[2]

¶ Feria .iiii. de sancta Maria, et memoria de sancto Germano.

¶ Feria .v. de sancto Petro,[3] Inuitatorium triplex : .ix. lectiones[4] : et memoria de martyribus.[5]

¶ Feria .vi., de sancto Stephano,[6] Inuitatorium duplex : tres lectiones.

¶ Sabbato, de inuentione sancti Stephani[7] : .ix. lectiones : Capitulum *Iustorum anime.* Vespere erunt de dominica, cum Responsorio *Gyrum celi.*

¶ Vbi fiunt tres commemorationes, [8]In dominica tota cantetur historia, et[8] in .ii. feria fiat vna commemoratio.

¶ Ab hac die vsque ad inceptionem historie (*Domine, ne in ira*) accipiatur sextum *F*, pro littera dominicali.

Sequitur quartum *F*.[9]

[1] SS. Felice, Simplicio, etc.
[2] SS. Abdon et Sennen.
[3] ad vincula.
[4] words slightly transposed : 87, 88.
[5] SS. Machabaeis.
[6] papa mart.
[7] prothomart.
[8]—[8] *om.* 97, 01.
[9] *Tailpiece om.* 87, 88 : *heading om.* 97, 01.

¶ Feria .ii., et in ceteris feriis per hebdomadam, de ieiunio.

¶ Festum sancti Ricardi differatur vsque ad eius translationem.[1]

¶ Festum sancti Ambrosii differatur vsque in[2] terciam feriam post octauas Pasce.[3]

¶ Feria .iii. dicuntur Exequie Mortuorum, cum .ix. lectionibus, et missa in crastino.

Apr. 7.] ¶ Die Pasce, et per hebdomadam,[4] totum de solennitate festi.

¶ Quando fit seruicium in diebus dominicis de aliquo festo cum regimine chori, vsque ad Ascensionem Domini, fiat solennis memoria ad vtrasque vesperas et matutinas de dominica, sed nunquam ad missam.

¶ Omnibus festis cum regimine chori, vsque ad vigiliam Ascensionis Domini, fiat memoria de resurrectione ad vtrasque vesperas et matutinas et ad missam, Nisi in Inuentione Sancte Crucis, et in sabbatis ad vesperas. Benedictiones feriales non dicuntur,[5] vsque post (*Deus omnium*).

Apr. 14.] ¶ Dominica (in albis), prima post Pasca: minus duplex[6]: totum de dominica, et memoria de resurrectione, cum missa.

¶ Feria .ii. de feria, cum[7] Responsorio[8] *Dignus es.* Missa dominicalis.

¶ Feria .iii., de sancto Ambrosio, Inferius duplex. Capitulum *Ecce sacerdos.* Et legantur lectiones de proprietate, non de Omelia.

¶ Feria .iiii. de feria. Responsorium *Locutus est.* Epistola et euangelium illius ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi., de sancto Alphego, Inuitatorium duplex: tres lectiones de communi. Capitulum *Omnis pontifex.*

[1] Jun. xvi.
[2] ad *for* in: 87, 88.
[3] Apr. xvi.
[4] ¶ In die Pasche et per ebdomadam de solennitate festi: 77.
[5] dicantur: 88.
[6] 'Dominica in oct. Pasche, totum fiat de oct. et solennis memoria de resurreccione, nichil fiet de martiribus [Tiburtio, Valeriano, etc.].
Feria iij. de sancto Ambrosio.
Feria ij. et iiij. de feria, responsoria de ij. et iij. ferijs.
Feria v. et sabbato, de comemoracionibus.
Si fuerint iij. comemoraciones, in iiij. feria fiat vna comemoracio.
Feria vj. de sancto Alphego. Inuitatorium duplex, et sic in omnibus festis sine regimine chori vsque ad octauam diem corporis Christi:' 77.
[7] cum: *om.* 87, 88.
[8] Responsorium: 88.

❡ Sabbato, de sancta Maria.

❡ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.[1]

Apr. 21.] ❡ Dominica ii. post Pasca,[2] totum de dominica. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

❡ Feria .ii. de festo loci, propter vesperas habendas.[3]

❡ Feria .iii., de sancto Georgio, minus duplex.

❡ Feria .iiii. de feria. Responsorium *Dignus es.* Missa dominicalis.

❡ Feria .v., de sancto Marco, Inferius duplex.

❡ Feria .vi. de feria. Responsorium *Locutus est.* Missa illius ferie.

❡ Sabbato, de sancta Maria.

❡ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio, et tunc in .iiii. feria dicuntur Responsoria *Locutus est*, cum sequentibus.

Apr. 28.] ❡ Dominica .iii. post Pasca, de sancto Vitale[4]: tercium Responsorium ab vno solo cantetur: memoria de dominica, et de resurrectione. Ad missam, secundum *Alleluia* erit de resurrectione, non de dominica.

❡ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

❡ Feria. iii. de festo loci.

❡ Feria .iiii. de apostolis.[5]

❡ Feria .v. de feria. Responsorium *Vidi portam.* Missa quarte ferie.

❡ Feria .vi. de Sancta Cruce. Ad matutinas, memoria de martyribus,[6] antiphona *Lux perpetua* minor.

[1] commemoratio: *om.* 87, 88.

[2] ❡ Dominica prima post oct. pasche, de seruicio dominicali.
Feria iiij. et vj. de feria, responsoria de ij. et iij. ferijs.
Feria ij. et sabbato, de comemoracionibus.
Si fuerint iij. comemoraciones, in iiij. feria fiat vna comemoracio: 77.

[3] Cf. 'nisi . . . fuerit festum unde suas primas Vesperas habere non poterit.' *Brev.*, p. lxxi.; cf. ii. p. 467.

[4] ❡ Dominica ij. [post octa. Pasche], de sancto Uitale, memoria de dominica, et de resurreccione.
Feria ij. et v. de feria, responsoria de ij. et iij. ferijs.
Feria iij. et sabbato de comemoracionibus: 77.
['Ubi fiunt iij. commemoraciones, in ij. feria fiat vna:' *add.* Gascoigne.]

[5] SS. Philippo et Jacobo.

[6] SS. Alexandro, etc.

¶ Sabbato, de inuentione sancti Stephani[1]: .ix. lectiones: Capitulum *Iustorum anime.* Secunde vespere erunt de dominica, cum Responsorio *Gyrum celi.*

¶ Vbi fiunt tres commemorationes, In .ii. feria fiat vna.

¶ Ab hac die, vsque ad inceptionem historie (*Domine, ne in ira*), accipiatur sextum *F*, pro littera dominicali.

Sequitur quintum *F.*[2]

[1] prothomart.

[2] *Tailpiece om.* 87, 88: *heading om.* 97, 01.

[Quintum *F.* xix. xi. viii.]

[Epacte 17, 18, 20, *stylo antiquo;* 25, 26, 27, 28, 29, *stylo moderno.* Pascha, April xxi.]

Jan. 13.] ¶ Littera dominicalis[1] *F*, decimo tercio die Ianuarii, totum officium erit de octaua Epiphanie, cum mediis lectionibus de sancto Hylario.

¶ Feria .ii. de sancto Felice, Inuitatorium simplex: tres lectiones. Capitulum *Omnis pontifex.* Ad missam dicantur quinque Collecte.

¶ Feria .iii. de festo loci.

¶ Hic incipiunt Exequie Mortuorum quotidiane.

¶ Feria .iiii. de sancto Marcello, Inuitatorium simplex: tres lectiones: Responsoria de secundo nocturno. Capitulum *Omnis pontifex.*

¶ Feria .v. de sancto Sulpitio, Inuitatorium simplex: tres lectiones.

¶ Feria .vi. de sancta Maria, et memoria de sancta Prisca.

¶ Sabbato, de sancto Wulstano: .ix. lectiones de communi.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio.[2] Ad completorium dicitur psalmus *Ad te leuaui.*

Jan. 20.] ¶ Dominica prima post octauas Epiphanie, totum de martyribus Fabiano et Sebastiano. Capitulum *Iustorum anime:* memoria de dominica, et de sancta Maria.

¶ Feria .ii. de virgine[3]: .ix. lectiones. Capitulum *Confitebor.*

¶ Feria .iii. de sancto Vincentio: .ix. lectiones.

¶ Feria .iiii. de feria. Responsoria illius ferie, cum missa dominicali.

¶ Feria .v. de festo loci.

¶ Feria .vi., de sancto Paulo, Inuitatorium triplex: .ix lectiones.

[1] dominicali: 87, 88. [2] commemoratio: *om.* 87, 88.
[3] S. Agnete.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio. Et missa dominicalis dicitur in capitulo.

Jan. 27.] ¶ Dominica .ii., tota cantetur historia : memoria tantum de sancto Iuliano. [x. i.] In laudibus, vna antiphona.

¶ Feria .ii. de sancta Agnete.[1] Inuitatorium duplex : tres lectiones. Capitulum *Domine, Deus meus.*†

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancta Batilde, Inuitatorium simplex : .iii. lectiones de communi, cum Responsorio *Regnum mundi.*

¶ Feria .v. de sancta Maria.

¶ Feria .vi. de sancta Brigida, Inuitatorium simplex : tres lectiones. Secundum Responsorium *Induit me.*

¶ Sabbato, festum Purificationis, maius duplex. Ad secundas vesperas pro hymno dicitur *Letabundus*, et memoria de dominica tantum sub silentio.[2]

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio. Et tunc in .vi. feria dicuntur Responsoria de primo nocturno vnius virginis.

Feb. 3.] ¶ Dominica .iii., de seruicio dominicali. Medie lectiones de sancto Blasio. In laudibus, vna antiphona. Vespere erunt de dominica, et memoria de festo loci.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Agatha : .ix. lectiones : Capitulum *Confitebor.*

¶ Feria .iiii. de confessore,†[3] Inuitatorium simplex : tres lectiones.

¶ Feria .v. de feria. Responsoria illius ferie, cum missa quarte ferie.

¶ Feria .vi. de feria. Epistola et euangelium illius ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio.

Feb. 10.] ¶ Dominica .iii.,†[4] de seruicio dominicali. Medie lectiones de sancta Scolastica. In laudibus omnes antiphone dicuntur.[5]

[1] 2do. (*Mox* 'Capitulum *Confitebor:*' corr. ms. 95.)
[2] Et nichil de S. Blasio. *Brev. Sar.* p. cccxcix.
[3] SS. Vedasto et Amando.
[4] iiii. : 87, 88, 97, 01.
[5] dicantur : 88.

❡ Feria .iii.†[1] de feria. Responsoria illius ferie. Missa *Salus populi.*

❡ Feria .iii. de festo loci.

❡ Feria .iiii. de feria. Epistola et euangelium illius ferie.

❡ Feria .v., de sancto Valentino, Inuitatorium simplex: .iii. lectiones: Capitulum *Iste sanctus.*

❡ Feria .vi. de feria, cum missa quinte dominice.

❡ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.[2]

❡ Sabbato, de sancta Maria, et memoria de sancta Iuliana. Ad missam dicatur[3] *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.*

Feb. 17.] ❡ Dominica in .lxx., totum de dominica.

❡ Feria .ii. de feria, cum missa dominicali. Responsoria de historia dominicali.

❡ Feria .iii. de feria: Missa *Salus populi.*

❡ Feria .iiii. de feria. Et dicantur Responsoria ferialia. Epistola et euangelium illius ferie.

❡ Feria .v. de festo loci.

❡ Feria .vi. de sancto Petro,[4] Inuitatorium triplex: .ix. lectiones.

❡ Sabbato, de sancta Maria.

❡ Vbi fiunt tres commemorationes, in .iii. feria fiat vna commemoratio; et missa (*Salus populi*)[5] cantetur in .ii. feria.

Feb. 24.] ❡ Dominica in .lx., totum de dominica, sine aliqua memoria. Vespere erunt de sancto Mathia, et solennis memoria de dominica.[6]

❡ Feria .ii. de sancto Mathia, Inferius duplex.

❡ Feria .iii. de festo loci.

❡ Feria .iiii. de feria. Epistola et euangelium illius ferie.

❡ Feria .v. de sancta Maria.

❡ Feria .vi. de sancto Dauid: .ix. lectiones.[7]

❡ Sabbato, de sancto Cedda: .ix. lectiones.

[1] ii.: 87, 88, 97, 01.

[2] commemoratio: *om.* 87, 88.

[3] dicitur: 88; cantus super: *add.* 97, 01.

[4] Cathedra S. Petri.

[5] De missa *Salus populi:* cf. *Ordinale Sar.* 740*–743*; *Brev. Sar.* xcvii.–c.; cccxci. n. *Defens. Direct.* pp. 13, 14; *Tracts of Clement Maydeston*, pp. 161, 176, 184, 226.

[6] *words slightly transposed:* 87, 88.

[7] oratio et cetera de communi: *add.* 97, 01.

¶ In anno bisextili, ab hoc sabbato vsque inceptionem historie (*In principio*), accipiatur quintum *E*, pro littera dominicali.

¶ Et inchoetur ad dominicam (in Quinquagesima[1]).

¶ Vbi fiunt tres commemorationes, In .iiii. feria fiat vna commemoratio.

Mar. 3.] ¶ Dominica in Quinquagesima, totum de dominica.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii. in capite ieiunii, de feria.

¶ Feria .v. .vi. et sabbato, de ieiunio. Et in sabbato dicatur septimum Responsorium historie, cum duobus ferialibus.

Mar. 10.] ¶ Dominica prima quadragesime, totum de dominica.

¶ Feria .iii. de sancto Gregorio. Inferius duplex: .ix. lectiones. Capitulum *Ecce sacerdos:* solennis memoria de ieiunio.

¶ Feria .ii. .iiii. .v. .vi. et sabbato de ieiunio: Et in .v. feria dicatur Responsorium feriale.

Mar. 17.] ¶ Dominica .ii. quadragesime, totum de dominica. Vespere erunt de sancto Edwardo, antiphona *Iste sanctus.* Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert.*

¶ Feria .ii. de sancto Edwardo: .ix. lectiones.

¶ Feria .iiii. de sancto Cuthberto: .ix. lectiones.

¶ Feria .v. de sancto Benedicto: .ix. lectiones.

¶ Feria .iii. .vi. et sabbato de ieiunio. In .vi. feria dicatur primum Responsorium feriale, et aliud in sabbato, cum Responsorio *Pater, peccaui.*

Mar. 24.] ¶ Dominica .iii. quadragesime, totum de dominica. [2]Secunde vespere erunt de Annunciatione beate Maria, et solennis memoria de dominica.[2]

¶ Feria .ii. festum Annunciationis, minus duplex: Ad vtrumque completorium dicitur (*Gloria tibi, Domine, qui natus*).

[x. ii.] ¶ Feria .iii., et in ceteris feriis per hebdomadam, de ieiunio. In .v. feria, dicitur primum Responsorium feriale, et alia duo in sabbato.

Mar. 31.] ¶ Dominica .iiii. quadragesime, de seruicio dominicali.

¶ Feria .iiii. de sancto Ricardo: .ix. lectiones.

[1] In laudibus† *for* in Quinquagesima: 97, 01.
[2]—[2] *om.* 87, 88.

❡ Feria .v. de sancto Ambrosio, Inferius duplex: .iii.†[1] lectiones. Capitulum *Ecce sacerdos.*

❡ Feria .ii. .iii. .vi. et sabbato, de ieiunio, et in .vi. feria dicitur Responsorium feriale.

Apr. 7.] ❡ Dominica in Passione: totum de dominica.

❡ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio. Feria .iiii. et sabbato dicitur .viii. Responsorium historie, cum duobus ferialibus.

Apr. 14.] ❡ Dominica in ramis Palmarum, totum de dominica. In seruicio beate virginis, memoria[2] de martyribus Tyburcio et Valeriano.

❡ Feria .ii. et ceteris feriis per hebdomadam, de ieiunio; et in .vi. feria, in seruicio beate Marie, memoria de sancto Alphego.

❡ Feria .iii. dicuntur[3] Exequie Mortuorum, cum .ix. lectionibus, et missa in crastino.

Apr. 21.] ❡ Die Pasce, et per hebdomadam, totum de solennitate festi.

❡ Festum sancti Georgii differatur vsque ad .ix. diem mensis Maii. Festum sancti Marci differatur vsque ad .xiiii. diem Maii.

❡ Quando fit seruicium de aliquo festo[4] in dominicis, vsque ad Ascensionem, ad vtrasque vesperas et[5] matutinas fiat solennis memoria de dominica: sed non[6] ad missam. Omnibus festis cum regimine chori, vsque ad uigiliam Ascensionis exclusive, fiat solennis memoria de resurrectione ad vtrasque vesperas, matutinas, et ad missam. Nisi in Inuentione Sancte Crucis, et in sabbatis ad vesperas. Benedictiones feriales non dicuntur,[3] vsque post *Deus omnium.*

Apr. 28.] ❡ Dominica (in albis), prima post Pasca, minus duplex: totum de seruicio dominicali, et memoria de resurrectione, cum missa. Non dicitur (*Deus, qui hodierna die* sed *Deus, qui per vnigenitum tuum*). Ad secundas vesperas, solennis memoria de sancto Vitale.[7]

❡ Feria .ii. de sancto Vitale: tres lectiones cum regimine chori, et cum secundis vesperis.

❡ Feria .iii. de feria. Responsorium *Dignus es.* Missa dominicalis.

[1] ix.: 87, 88.
[2] et *before* memoria: 01.
[3] dicantur: 88.
[4] sancto: 87, 88.
[5] ad: *add.* 87, 88.
[6] nunquam *for* non: 87, 88.
[7] deinde de resurrectione: *add.* 97, 01.

¶ Feria .iiii. de apostolis,[1] Inferius duplex. Ad secundas vesperas, solennis memoria de festo loci.

¶ Feria .v. de festo loci.

¶ Feria .vi. de Sancta Cruce. Ad matutinas, memoria de martyribus,[2] antiphona *Lux perpetua* minor.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, [3]Nihil fiat de .iii. commemoratione.[3]

Mai 5.] ¶ Dominica .ii. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de sancto Iohanne apostolo, Inuitatorium triplex.

¶ Feria .iii. de sancto Iohanne de Beuerlaco: tres lectiones cum regimine chori.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancto Georgio: minus duplex.

¶ Feria .vi. de martyribus,[4] Inuitatorium duplex: tres lectiones, sine regimine chori. Missa dominicalis[5] erit summa missa.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio: [6]et Missa dominicalis dicitur in capitulo in dominica.[6]

Mai 12.] ¶ Dominica .iii. post Pasca,[7] de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus una†[8] antiphone dicuntur, et memoria de martyribus.[9]

¶ Feria .ii. de feria. Responsorium *Dignus es*. Missa dominicalis.

[1] SS. Philippo et Iacobo. [2] SS. Alexandro, etc.

[3]—[3] in iii. feria fiat una. Et tunc missa dominicalis dicitur in capitulo: 87, 88; feria iii. fiet vna et missa dominicalis dicitur in capitulo: 97, 01.

[4] SS. Gordiano et Epimacho.

[5] dicitur in capitulo *for* erit summa missa: 97, 01.

[6]—[6] *om.* 97, 01.

[7] The fragment of 77 contains the following passages:—

¶ Dominica ij. [post octa. Pasche] de seruicio dominicali. ['In laudibus omnes antiphone dicuntur:' *add.* Gascoigne.] Memoria de martiribus [Nereo, Achilleo, et Pancratio], et de resurreccione.

Feria iij. de sancto Marco.

Feria iij. [*leg.* ij.] iiij. et vj. de feria, [et] responsoria de ij. iij. et iiij. ferijs.

Feria v. et sabbato, de comemoracionibus.

Si fuerint iij. comemoraciones, in iiij. feria fiat vna comemoracio.

Et in iij. feria dicitur responsorium *Locutus*, cum duobus sequentibus.

[8] omnes *for* una: 87, 88. [9] SS. Nereo, Achilleo et Pancratio.

❡ Feria .iii. de sancto Marco, Inferius duplex.[1]

❡ Feria .iiii. de feria. Responsorium *Locutus est.* Epistola et euangelium eiusdem ferie.

❡ Feria .v. de festo loci.

❡ Feria .vi. de feria. Responsorium *Vidi portam.* Missa illius ferie.

❡ Sabbato, de sancta Maria.

❡ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio,[2] et Responsoria de .iiii. feria omittantur.

Mai 19.] ❡ Dominica .iiii. post Pascha,[3] de sancto Dunstano: memoria de virgine,[4] de dominica, et de resurrectione. Tercium Responsorium ab vno cantetur. In laudibus omnes antiphone dicuntur.[5] Ad missam, secundum *Alleluia* erit de resurrectione, et non de dominica.

❡ Feria .ii.[6] de feria. Responsorium *Narrabo.* Missa dominicalis.

❡ Feria .iii. de festo loci.

❡ Feria .iiii.[7] de feria. Responsorium *Hymnum.* Epistola et euangelium illius ferie.

❡ Feria .v., de sancta Maria.

❡ Feria .vi. de feria. Responsorium *Deduc me.* Missa eiusdem ferie.

❡ Sabbato, de sancto Aldelmo. Ad vesperas sancti Augustini, solennis[8] memoria de sancto Aldelmo, antiphona *Lux perpetua* minor,[9] versiculus *Gaudete iusti*: memoria de dominica, et processio fiat.

[x. iii.] ❡ Vbi fiunt tres commemorationes, In. vi. feria fiat vna commemoratio.

[1] St. Mark. See p. 469 (Easter week).

[2] commemoratio: *om.* 87, 88.

[3] post Pascha: *om.* 87, 88.

❡ Dominica iij. [post octa. Pasche], de Sancto Dunstano, memoria de sancta Potenciana, de dominica, et de resurreccione.

Feria ij. iiij. et vj. de feria, responsoria de ij. iij. et iiij. ferijs.

Feria iij. et v. de comemoracionibus.

Si fuerint iij. comemoraciones, in vj. feria fiat comemoracio beate Marie, et in v. feria fiat vna ('fiat aliud,' Gascoigne): 77.

[4] S. Potentiana.

[5] cantentur *for* dicuntur: 87, 88.

[6] iiii.: 01.

[7] iii.: 01.

[8] solennis: *om.* 87, 88.

[9] maior: 87, 88. Ant. *Lux perpetua* minor. Cf. *Brev. Sar.* ii. p. 355. Esset potius *Lux perpetua* major (*ibid.* ii. p. 358), quia 'post oct. Pasche, infra Pentecosten' (p. 355), in laudibus *Lux* major (pp. 358, 361), et ad utrasque vesperas *Lux* minor (pp. 355, 360; 359, 361).

Mai 26.] ¶ Dominica .v., de sancto Augustino,[1] Inferius duplex. Ad missam secundum *Alleluia* erit de resurrectione, non de dominica.

¶ Feria .ii. Rogationum, de feria. Responsorium *Narrabo* cum duobus sequentibus. Missa dominicalis erit summa missa.

¶ Feria .iii. de sancta Maria, et memoria de sancto Germano.

¶ Feria .iiii. de vigilia.[2] Responsorium *Hymnum*, cum Responsorio feriali, scilicet *Dicat*[3] *nunc*. Sed vbi fiunt .iii. commemorationes, et tunc in .ii. feria dicuntur[4] Responsorium *Deduc me*, cum duobus sequentibus et in .iiii. feria dicuntur[4] Responsorium *Narrabo*, cum Responsorio *Dicant nunc*.

¶ Feria .v. Dies Ascensionis, festum principale.

¶ Feria .vi. de octauis,[2] et memoria de virgine.[5]

¶ Sabbato de octauis, et memoria de martyre.[6] Ad vesperas, memoria de martyribus tantum.[7]

Jun. 2.] ¶ Dominica infra octauas Ascensionis, totum de dominica.[8] Tercium Responsorium a duobus cantetur: memoria de martyribus,[7] et de Ascensione.

¶ Feria .ii. de octauis[2]: antiphone et Responsoria, sicut in .vi. feria.

¶ Feria .iii. de octauis[2]: antiphone et Responsoria, sicut in sabbato.

¶ Feria .iiii. antiphone et Responsoria, sicut in .vi. feria, et memoria de martyribus.[9]

¶ Feria .v. de octaua,[2] Inuitatorium triplex. Ad secundas vesperas, antiphona *Sub tuam*.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de vigilia Penthecostes.

[1] ¶ Dominica iiij. [post octa. Pasche] de sancto Augustino. Ad [primas vesperas] fiat solennis memoria de sancto Aldelmo, [et processio.
Feria ij. de feria] responsorium *Narrabo*, cum duobus [sequentibus.
Feria iij. de] sancta Maria, et memoria de sancto [Germano, et de] resurreccione.
Feria iiij. de vigilia, responsoria [*Ympnum cantate*], *Deus canticum*, *Dicant nunc*: 77.

[2] Ascensionis.

[3] *Dicant*: 87, 88, 97, 01.

[4] dicatur: 97, 01.

[5] S. Petronilla.

[6] S. Nicomede.

[7] SS. Marcellino et Petro.

[8] ¶ [Dominica infra] octa. Ascensionis, de seruicio octauarum.
Feria [vj. de sancta Maria.]
Sabbato de vigilia [Pentecostes], responsoria [*Non conturbetur*. *Ego rogabo*, et] *Si enim*: 77.

[9] SS. Bonifacio, etc.

Jun. 9.] ¶ Die Penthecostes, et per hebdomadam,[1] de solennitate festi. Nihil de sancto Edmundo, neque de sancto Barnaba apostolo. Nulla dominica differatur per estatem, quia tempus breue est.

¶ De festis trium lectionum, fiat memoria sicut per hebdomadam Pasce, scilicet ad vesperas et ad matutinas de beata Maria.

¶ [2]Nota quod Responsoria de secundo nocturno historie (*Deus omnium*) in crastino sancti Benedicti cantabuntur. Si vero fuerint tres commemorationes, tunc[2] tota historia cantabitur in die sancti Samsonis episcopi ; et memoria tantum de festo.

¶ Per hebdomadam Penthecostes nulla fiat memoria de Spiritu Sancto ad matutinas et ad vesperas beate Marie.

Jun. 16.] ¶ Die Sancte Trinitatis, totum de festo.[3] Ad secundas vesperas fiat memoria priuatim de sancto Ricardo. Nihil[4] de martyribus.[5]

¶ Feria .ii. de sancto Ricardo : .ix. lectiones. Medie lectiones fiant[6] de octauis Trinitatis.[7] Vespere erunt de sancto Ricardo, et memoria de festo loci, de martyribus,[8] de[9] octauis.[10]

¶ Feria .iii. de festo loci, et due memorie.[11]

¶ Feria .iiii. de sancta Maria, et due memorie.[12]

¶ Feria .v. de Corpore Christi, festum maius duplex. Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymnus, et versiculus, sicut ad primas vesperas. Et sic per totas octauas, quando de octauis[13] fit seruicium. Non dicitur *Gloria tibi, Domine, qui natus* in fine hymnorum, nisi quando de octauis[13] fit seruicium tantum.

[1] ¶ In die Pentecostes [et per ebdomadam, de] solennitate festi, et nichil ibi[dem de festis contingentibus :] 77.

[2]—[2] *om.* 97, 01.

[3] ¶ In die sancte trinitatis, totum fiat de festo, et nichil de martiribus Cirico et Iulitta.

Festum sancti Ricardi [differatur] in crastinum, et ibi fiant medie lecciones de trinitate.

Feria [iiij.] et sabbato, de comemoracionibus.

Si fuerint iij. comemoraciones, in iij. feria fiat vna comemoracio, et memoria de [Marco et Marcelliano] martiribus, et de trinitate : 77.

[4] et *before* nichil : 87, 88.

[5] SS. Cirico et Iulitta.

[6] fiant : *om.* 97, 01.

[7] 'Absque dubio . . . medie lectiones fiant de octa. Trinitatis.' *Crede M.* § 39, pp. 38, 39.

[8] SS. Marco et Marcelliano.

[9] et *before* de : 87, 88.

[10] Trinitatis.

[11] *due memorie :* sc. de SS. Marco et Marcelliano, et de octauis Trinitatis.

[12] *due memorie,* in feria iiii., de SS. Geruasio et Protasio, et de octauis Trinitatis.

[13] Corporis Christi.

¶ Feria .vi. de octauis[1]: tres lectiones cum regimine chori, et memoria de octauis Trinitatis.

¶ Sabbato, de sancto Albano. Medie lectiones de octauis Corporis Christi, et memoria de octauis Trinitatis. Ad vesperas, que erunt [2]de dominica infra octauas,[1] memoria de sancto Albano, de sancta Etheldreda.[2] Et inchoetur historia cum antiphona *Loquere, Domine,* memoria de Trinitate, [3]et processio fiat[3] ante crucem.

Jun. 23.] ¶ Dominica .i. post festum Sancte Trinitatis,[4] totum officium de octauis Corporis Christi. Medie lectiones[5] de sancta Etheldreda. Nonum Responsorium a duobus cantetur. In laudibus vna antiphona, et tres memorie.[6] Ad primam, antiphona *Te iure.* Missa de vigilia sancti Iohannis cantetur in capitulo, cum memoria de virgine.[7] In summa missa fiat memoria de dominica, de Trinitate, et nihil de virgine. Prefatio in missa fiat de octauis. Ad vesperas sancti Iohannis fiat memoria de octauis solenniter, sed de dominica sub silentio. Missa dominicalis in capitulo dicitur[8] .iiii. die infra octauas.

¶ Feria .ii. de sancto Iohanne baptista, minus duplex. Et fiat solennis memoria de octauis,[1] ad matutinas, missam, et ad vesperas.

¶ Feria .iii. de octauis[1]: .iii. lectiones: versiculus et Responsoria de primo nocturno, et memoria de octauis sancti Iohannis.

¶ Feria .iiii. de sanctis Iohanne et Paulo: .ix. lectiones. Medie lectiones de octauis Corporis Christi,[9] et memoria de octauis sancti Iohannis.[10] Ad vesperas hec sola antiphona, *Sacerdos:* psalmus *Dixit Dominus,* et cetera omnia sicut ad primas vesperas festi: memoria de martyribus Iohanne et Paulo, et de octauis sancti Iohannis.

[1] Corporis Christi.
[2]—[2] de sancto Albano fiat memoria de octauis de sancta Etheldreda: 97, 01.
[3]—[3] fiat et processio: 87, 88.
[4] ¶ Dominica prima post festum sancte trinitatis, Inchoetur historia *Deus omnium,* et fiant ['memoria et,' *add.* Gascoigne] medie lecciones de sancta Etheldreda.
Si fuerint iij. comemoraciones, in prima dominica tota cantetur historia, et memoria tantum de sancta Etheldreda.
['Sextum responsorium *Regnum mundi.* In laudibus omnes antiphone dicantur. Missa de Vigilia in capitulo dicitur, cum memoria de S. Etheldreda.
'Feria v. de Octauis, et medie lectiones de S. Johanne Sextum responsorium *Prius quam.*' Gascoigne.]
Feria iij. [de] sancta Maria: 77.
[5] et memoria tantum *for* Medie lectiones: 97, 01.
[6] Mem. de S. Etheldreda, de Dominica, et de Trinitate.
[7] S. Etheldreda.
[8] in: *add.* 97, 01.
[9] R. de ii. nocturno. *Brev. Sar.* p. mclv.
[10] Sextum R. ['Nonum R.' 1557] a duobus cantetur, propter octauas. *Brev. Sar.* p. mclv.

¶ Feria .v., de octaua, Inuitatorium triplex: .ix. lectiones. Medie lectiones de octauis sancti Iohannis, cum Responsorio *Priusquam te.* Ad secundas vesperas, antiphona *Sapientia:* [x. iiii.] Psalmus *Dixit Dominus:* Hymnus *Sacris solenniis:* versiculus *Panem de celo:* memoria de sancto Leone, et de octauis sancti Iohannis.

¶ Feria .vi. de sancto Leone, cum nocturno. Ad matutinas, psalmus *Ad te leuaui.*

¶ Sabbato, de sanctis apostolis [1]Petro et Paulo,[1] minus duplex. Ad vesperas, memoria de dominica, et de Trinitate, sub silentio. Nulla[2] fiat processio.

Jun. 30.] ¶ Dominica .ii. post Trinitatem de sancto Paulo,[3] Inuitatorium triplex: .iiii.[4] memorie, scilicet De sancto Petro: De sancto Iohanne: De dominica: De[5] Trinitate.

¶ Feria .ii., de sancta Maria, et memoria de octaua. Ad vesperas, de Visitatione beate Marie.

¶ Feria .iii., de Visitatione beate Marie, festum maius duplex, et octaue cum regimine chori.

¶ Feria .iiii. de octauis Visitationis: tres lectiones.

¶ Feria .v. de sancto Martino: .ix. lectiones: Medie lectiones de octauis apostolorum,[6] et solennis memoria de octauis Visitationis.

¶ Feria .vi. de octauis Visitationis beate Marie.

¶ Sabbato, de octaua apostolorum, et memoria tantum de Visitatione. Ad vesperas, de sancto Thoma, et[7] solennis memoria de octauis Visitationis, et[8] de octaua apostolorum, de dominica, de[9] Trinitate priuatim. Nulla processio ante[10] crucem.

Jul. 7.] ¶ [11]Dominica .iii.[12] de sancto Thoma,[13] minus duplex: [14]memorie vt supra.†[14]

[1]—[1] *om.* 87, 88.

[2] et *before* nulla: 87, 88.

[3] ¶ Dominica ij. de sancto Paulo.
Feria [iiij.] et vj. de comemoracionibus.
Si fuerint iij. comemoraciones, [in iij. feria fiat] vna comemoracio, et memoria de sanctis' [Processo et Martiniano]: 77.

[4] et *before* iiii.: 87, 88.

[5] et *before* de: 87, 88.

[6] SS. Petr. et Paul.

[7] et: *om.* 97, 01.

[8] sed primo fiat memoria *for* et: 97, 01.

[9] et *for* de: 87, 88.

[10] fiat *before* ante: 87, 88.

[11] [¶ Dominica iij. de sancto] Thoma. Ad j[s]. vesperas fiat [memoria de octa. apostolorum Petri et Pauli] sub silencio, de dominica, et de trinitate. [Nulla processio.
Feria iij.] et sabbato, de comemoracionibus, et in [vj. feria dicantur responsoria de] ij°. nocturno historie dominicalis, et [responsoria ferialia pretermittantur.]
Tamen si fuerint iij. comemoraciones, [in vj. feria fiat vna] comemoracio, et tantum in ij. feria [dicantur duo prima responsoria] ferialia, et iij. pretermittatur: 77.

[12] vi.: 87, 88.

[13] festum: *add.* 87, 88.

[14]—[14] et memoria de dominica et de Trinitate tantum, et deinde solennis memoria de Visitatione: 97, 01.

¶ Feria .ii. de octauis Visitationis: tres lectiones.

¶ Feria .iii. de octaua Visitationis: .ix. lectiones: memoria de martyribus.[1]

¶ Feria .iiii. de martyribus,[2] cum Responsorio *Hec est vera.*

¶ Feria .v. de sancto Benedicto, tres lectiones.

¶ Feria .vi., de festo loci.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt[3] tres commemorationes, in .v. feria fiat vna commemoratio,[4] et memoria de sancto Benedicto. Et tota historia cantetur in die sancti Samsonis.[5] Ad vesperas reliquiarum, memoria de dominica, et de Trinitate, sub silentio: sed nulla processio.

Jul. 14.] ¶ Dominica .iiii. post Trinitatem, festum[6] reliquiarum, maius duplex.[6] Quotidie per octauas fiat memoria de reliquiis, ad vesperas, matutinas, et ad missam, cum hac Collecta, *Presta quesumus, omnipotens Deus, vt sanctorum tuorum, quorum reliquie* et cetera. Ad secundas vesperas fiat memoria de confessore,[7] et de dominica sub silentio.

¶ Feria .ii. de sancto Swithuno: .ix. lectiones de communi.

¶ Feria .iii. de sancto Osmundo: .ix. lectiones de communi vnius confessoris et pontificis.

¶ Feria .iiii. de festo loci.

¶ Feria .v., de sancto Arnulpho, Inuitatorium simplex: tres lectiones de communi. Capitulum *Omnis pontifex.* Missa dominicalis [8]pro summa missa.[8]

¶ Feria .vi., de sancta Maria.

¶ Sabbato, de sancta Margareta: .ix. lectiones.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio.[4] Ad vesperas de dominica, antiphona *Montes Gelboe:* Psalmus *Magnificat:* memoria de sancta Margareta: de sancta Praxede: de reliquiis: de Trinitate: et processio fiat.

[1] SS. Processo et Martiniano.
[2] Septem Fratribus.
[3] si fuerint *for* Vbi fiunt: 87, 88.
[4] commemoratio: *om.* 87, 88.
[5] Iul. xxviii.
[6] [¶ Dominica iiij. de festo] Reliquiarum, et memoria sub [silencio de dominica et de] trinitate.
Feria iij. et vj. de comemoracionibus: 77.
Si fuerint iij. comemoraciones, in v. feria fiat vna comemoracio, et memoria de sancto Benedicto† : 77 (*leg.* 'Arnulpho').
[7] confessor: 87; confessoribus: 88 (S. Swithuno).
[8]—[8] dicitur in capitulo in v. feria: 97, 01.

Jul. 21.] ¶ Dominica .v. post Trinitatem, de seruicio dominicali.[1] Medie lectiones de sancta Praxede.[2] In laudibus, vna antiphona.

¶ Feria .ii. de sancta Maria Magdalena. Inuitatorium triplex : .ix. lectiones : memoria de abbate.[3]

¶ Feria .iii. de festo loci, et memoria de martyre.[4]

¶ Feria .iiii. de sancta Cristina : .iii. lectiones, cum nocturno.

¶ Feria .v. de sancto Iacobo,[5] Inferius duplex. Ad secundas vesperas, solennis memoria de sancta Anna.

¶ Feria .vi.[6] de sancta Anna, Inuitatorium triplex : .ix. lectiones. Vespere erunt de sancta Anna, et memoria de sancta Maria, et de Dormientibus.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[7] Ad vesperas de dominica, antiphona *Rex autem*, Psalmus *Magnificat :* memoria de sancto Samsone, et de sancto Panthaleone, †de Trinitate, et processio fiat.

Jul. 28.] ¶ Dominica .vi.[8] post Trinitatem, tota cantetur historia,[9] et memoria de sancto Samsone. In laudibus, vna antiphona.

¶ Feria .ii., de martyribus,[10] Inuitatorium duplex : tres lectiones.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancta Maria.

¶ Feria .v., de sancto Petro,[11] Inuitatorium triplex : .ix. lectiones : et memoria de martyribus Machabeis.

¶ Feria .vi. de sancto Stephano martyre. Inuitatorium duplex : tres lectiones. Capitulum *Omnis pontifex.*

¶ Sabbato, de inuentione sancti Stephani : .ix. lectiones : [capitulum][12] *Iustorum anime.* Vespere erunt de dominica, cum Responsorio *Gyrum celi.*

[1] ¶ Dominica v. de seruicio dominicali, et medie lecciones de sancta Praxede. Feria iij. et sabbato de comemoracionibus : 77.

[2] virgine : *add.* 87, 88.

[3] S. Wandragesilo.

[4] S. Apollinare.

[5] apostolo : 87, 88.

[6] vi. : 97, 01.

[7] Septem Dormientibus.

[8] v.† : 95, 97.

[9] ¶ Dominica vj. de seruicio dominicali, et medie lecciones de sancto Sampsone.
Feria iij. et iiij. de comemoracionibus.
Si fuerint iij. comemoraciones, in ij. feria fiat vna comemoracio.
Ab hac die vsque ad incepcionem historie *Domine, ne in ira*, Accipietur vj. F. pro littera dominicali ; 77.

[10] SS. Felice, Simplicio, etc.

[11] ad vincula.

[12] capitulum : *add.* 87, 88, 97, 01.

¶ Vbi fiunt tres commemorationes, [1]tunc in dominica ı cantetur historia, et[1] in .ii. feria fiat vna.

¶ Ab hac die vsque ad inceptionem historie (*Domine, ne ira*) accipiatur sextum *F*, pro littera dominicali.

Sequitur sextum F.[2]

[1]—[1] *om.* 97, 01.
[2] *Neither tailpiece nor heading*, 87; *tailpiece om.* 88; *heading om.* 97, 01.

[𝔖𝔢𝔵𝔱𝔲𝔪 *F.*]

Aug. 4.] [x. v.] ¶ Littera dominicalis[1] *F*, quarto die mensis Augusti, tota cantetur historia (*In principio*).[2] In laudibus omnes antiphone dicuntur. Et Responsoria ferialia pretermittantur.

¶ [a]Feria .ii., de commemoratione beate Marie, et memoria de sancto Oswaldo.

¶ Feria .iii. de Transfiguratione Domini, festum minus duplex.

¶ Feria .iiii. de Nomine Iesu, festum maius duplex.

¶ Feria .v. de seruicio octauarum Nominis Iesu, et memoria de martyribus.[3]

¶ Feria .vi., de seruicio octauarum[4] et memoria de sancto Romano. Missa de vigilia sancti Laurentii [5]in capitulo dicatur.[5]

[1] dominicali : 87, 88.

[2] ¶ Sextum F. *In principio.*

¶ Dominica prima, iiij°. die Mensis Augusti, tota cantetur historia *In principio*, et responsorium feriale pretermittatur.

[[a] Ad primas vesperas super Ps. *Magnificat*, Ant. *Montes Gelboe*. Memoria.' *Gascoigne*.]

Feria iiij. et v. de comemoracionibus.

Si fuerint iij. comemoraciones, in ij. feria fiat vna comemoracio, et memoria de sancto Oswaldo : 77.

[a—a] Feria ii. de sancto Oswaldo, Inuitatorium duplex, iii. lectiones.

Feria iii. de sancto Sixto, Inuitatorium duplex iii. lectiones.

Feria iiii. de festo loci.

Feria v. de sancta Maria, et memoria de martyribus. [SS. Cyrico et Julitta.]

Feria vi. de sancto Romano, iii. lectiones cum nocturno.

Sabbato de sancto Laurentio, Inuitatorium triplex, ix. lectiones. Vbi fiunt tres commemorationes, in iii. feria fiat vna commemoratio (com. *om.* 88). Ad vesperas, que erunt de dominica, memoria de sancto Laurencio : de sancto Tyburcio, de Trinitate, et processio fiat.

Dominica ii. de seruicio dominicali, medie lectiones de sancto Tyburcio. In laudibus, vna antiphona, et tres memorie. [Sc. de S. Tybur. de Oct., de S. Laur. et de Trin.]

Feria ii. de sancta Maria, et memoria de octauis. Ad completorium sancti Ypoliti, dicitur cantus dominicalis super himnum *Te lucis :* sic et (et sic, 88) de sancto Eusebio.

Feria iii. de sancto Ypolito, Inuitatorium duplex, iii. lectiones, cum propriis Responsoriis.

Feria iiii. de sancto Eusebio, iii. lectiones, cum nocturno, et cum Responsorio *Iurauit Dominus :* missa erit de vigilia cum memoria de sancto Eusebio, de octauis, de Omnibus Sanctis ; et pro pace ecclesie officium finiatur sine *Alleluia :* 87, 88.

[3] SS. Cirico, etc. [4] Nominis Iesu.

[5—5] post vi. dicitur, et memoria de sancto ad principale altare : 97, 01.

¶ Sabbato, de sancto Laurentio, Inuitatorium triplex: .ix. lectiones: memoria de octauis.[1]

Aug. 11.] ¶ [2]Dominica .ii. de seruicio octauarum Nominis Iesu. [3]Medie lectiones de sancto Tyburcio[3]: memoria de sancto Tyburtio: de sancto Laurentio: de dominica: et de Trinitate. Missa dominicalis in capitulo dicitur.[4]

¶ Feria .ii. de seruicio octauarum Nominis Iesu: tres lectiones: memoria de sancto Laurentio.

¶ Feria .iii.[5] de sancto Ypolito: .ix. lectiones. Medie lectiones de octauis Iesu, et memoria de octauis et de sancto Laurentio.[6]

¶ Feria .iiii. de octaua[1]: .ix. lectiones: Inuitatorium triplex. Medie lectiones de sancto Eusebio: memoria de sancto Laurentio.[b][7]

¶ Feria .v. de Assumptione[8] beate Marie, festum principale.[9] Hac die nulla fiat memoria de sancto Laurentio.

¶ Feria .vi. de oct. tres lectiones, et memoria de S. Laurentio.

¶ Sabbato, de seruicio octauarum,[10] et memoria de sancto Laurentio. Ad vesperas, memoria de sancto Agapito: de dominica: de Trinitate: et processio fiat. In redeundo, antiphona *Saluator*.

Aug. 18.] ¶ Dominica .iii. de[11] Assumptione,[12] et tres memorie. Missa dominicalis in capitulo dicatur, cum memoria de Trinitate et *Credo*. In summa missa, memoria de martyre et de Omnibus Sanctis tantum.

[1] Nominis Iesu.

[2] ¶ Dominica ij. de seruicio dominicali, et medie lecciones de sancto Tiburcio. Feria ij. de sancta Maria: 77.

[3]—[3] et tantum: 97, 01.

[4] 'Ad i. vesp. mem. de S. Tiburtio, de S. Laurentio, de Dominica et de Trinitate. Missa dom . . . cum mem. de Trinitate.' *Brev.* p. mccliii.

[5] Feria ii. de S. Ypolito: *Brev.* 1531 (ex errore), p. mccliii.

[6] octauis et de: *om. Brev.* p. mccliv.

[7] Missa de vigilia post vi. dicitur et due memorie: *add.* 97, 01. Missa de Octaua post Tertiam dicitur, et nulla memoria. Missa de vigilia Assumptionis B. Marie post Sextam dicitur, et due memorie [de S. Eusebio et de oct. S. Laur.], et utraque missa ad summum altare. *Brev. Sar. ibid.*

[8] dies Assumptionis: 01, ? 97.

[9] ad vesperas beate Marie fiat solennis memoria de octauis Nominis Jesu: *add.* 97, 01.

[10] Assumptionis.

[11] de octauis Assumptionis: 87, 88.

[12] ¶ Dominica iij. de seruicio oct. et memoria de sancto Agapito, de dominica, et de trinitate. Ad j^{s}. vesperas, processio. Sabbato, de sancto Bartholomeo. Ad ij^{s}. vesperas fiat memoria de dominica, et de trinitate sub silencio, nulla fiat processio: 77. In redeundo, Ant. *Saluator*. Missa dominicalis dicitur in capitulo, cum memoria de Trinitate tantum. Ad altam missam, mem. de S. Agapito, et de Omnibus Sanctis. *Brev. Sar.* pp. mccliii.–vi.

¶ Feria .ii. de octauis,[1] et memoria de sancto Magno.

¶ Feria .iii. de octauis. Super [2](*Benedictus*) antiphona *Fons ortorum*. Super[2] *Magnificat*,[3] *Venit dilectus*.

¶ Feria .iiii. de octauis. Super *Benedictus*, antiphona *Veni in ortum*. Super *Magnificat*, antiphona *Ascendit Christus*.

¶ Feria .v. de octaua,[1] Inuitatorium triplex : .ix. lectiones.

¶ Feria .vi. de martyribus[4] : tres lectiones cum nocturno. Missa de vigilia.[5]

¶ Sabbato, de sancto Bartholomeo, Inferius duplex. Vespere erunt de apostolo,[5] et memoria de dominica, et de Trinitate, sub silentio, sine processione.

Aug. 25.] ¶ Dominica .iiii., totum de dominica.[6] In laudibus, vna antiphona. Vespere erunt de dominica, et memoria de festo loci.

¶ Feria .ii. de festo loci.

¶ Feria .iii., de sancto Rupho, Inuitatorium duplex : tres lectiones.

¶ Feria .iiii., de sancto Augustino doctore, Inferius duplex. Ad secundas vesperas, due memorie solenniter.

¶ Feria .v., de decollatione sancti Iohannis,[7] Inuitatorium triplex : Missa in capitulo de sancta Sabina. Et tunc in summa missa nulla memoria.

¶ Feria .vi., de martyribus,[8] Inuitatorium duplex : tres lectiones.

¶ Sabbato, de sancta Maria, et memoria de sancta Cuthberga.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna commemoratio,[9] et memoria de sancto Rupho. Ad vesperas de dominica, memoria de sancto Prisco : de Trinitate : et processio fiat ante crucem.

[1] Assumptionis.

[2]—[2] *om.* 87.

[3] antiphona : *add.* 87, 88.

[4] SS. Timotheo et Apollinare.

[5] S. Barthol.

[6] ¶ Dominica iiij. de seruicio dominicali.
Feria ij. et sabbato, de comemoracionibus.
Si fuerint iij. comemoraciones, in iij. feria fiat ij. comemoracio, et memoria de sancto Rupho : 77.

[7] bapt.

[8] SS. Felice et Adaucto.

[9] commemoratio : *om.* 87, 88.

Sept. 1.] ℭ Littera dominicalis[1] *F*, kalendas Septembris, tota cantetur historia *Si bona*[2]*:* memoria tantum de martyre.[3] In laudibus omnes antiphone dicuntur.

ℭ Feria .ii. de sancto Egidio : .ix. lectiones cum expositione.[4]

ℭ Feria .iii. de festo loci.

ℭ Feria .iiii. de sancto Cuthberto : .ix. lectiones de alio festo (nisi facte fuerint in quadragesima : tunc fiant hic, Inuitatorium duplex, et .iii. lectiones de communi).

ℭ Feria .v. de sancto Bertino, cum nocturno : versiculus [5]*Iustum deduxit.*[5] Responsoria de primo nocturno vnius abbatis.

ℭ Feria .vi. de feria, et dicatur Responsorium feriale, cum missa quarte ferie.

ℭ Sabbato, plenum seruicium de sancta Maria.[6] Nihil[7] de vigilia,[8] nisi ieiunium tantum. Ad vesperas, Oratio *Supplicationem :* memoria de dominica, et de Trinitate sub silentio.

ℭ Vbi fiunt tres commemorationes, In .vi. feria[9] vna commemoratio, et Responsorium feriale omittatur.[10]

ℭ Si aliqua dominica hic debeat differri, tunc nulla fiat memoria de dominica, nec de Trinitate.

Sept. 8.] ℭ Dominica .ii. festum natiuitatus beate Marie, maius duplex.[11] Ad secundas [x. vi.] vesperas pro hymno dicatur (*Letabundus*). Missa dominicalis cantetur in capitulo in .iiii. die infra octauas (nisi dominica differatur).

ℭ Feria .ii. de octauis[8] : tercium Responsorium *Gloriose :* et memoria de sancto Gorgonio.

[1] dominicali : 87, 88.

[2] ℭ *Si bona.* ℭ Dominica, scilicet primo die mensis septembris, tota cantetur historia *Si bona*, et memoria de sancto Prisco; et festum sancti Egidij differatur in crastinum.

Feria iij. et sabbato, de comemoracionibus.

Feria vj. dicatur responsorium feriale.

Si fuerint iij. comemoraciones, in vj. feria fiat vna comemoracio, et responsorium feriale pretermittatur : 77.

[3] S. Prisco.

[4] euangelii : 87, 88.

[5]—[5] *om.* 97, 01.

[6] Plenum servicium de commem. B. Marie. *Crede M.* § 164 *a*, p. 74.

[7] et nichil : 87, 88.

[8] Nat. B. Mariae.

[9] fiat : *add.* 97, 01.

[10] pretermittatur : 87, 88.

[11] ℭ Dominica ij. de natiuitate beate Marie, et memoria sub silencio de dominica, et de Trinitate, nisi aliqua dominica debeat differri, tunc nulla fiat memoria de dominica, nec de Trinitate.

Sabbato de cruce.

Ad ij^{s}. vesperas fiat solennis memoria de sancta Maria et de sancto Nichomede, et historia *Peto domine* inchoetur cum memoria sub silencio : 77.

De v. lectione in festo Nat. B. Marie, vide *Crede M.* § 190, p. 79.

℄ Feria .iii. de octauis[1] : tercium Responsorium *Regali.* Ad vesperas, memoria de martyribus.[2]

℄ Feria .iiii. de octauis[1] : tercium Responsorium *Natiuitas.*

℄ Feria .v. de octauis : tercium Responsorium *Gloriose.*

℄ Feria .vi. de octauis : tercium Responsorium *Regali.* Vespere erunt de exaltatione Sancte Crucis, et memoria de martyribus.[3]

℄ Sabbato, de Sancta Cruce, minus duplex. Medie lectiones de martyribus,[3] cum versiculo et Responsoriis de secundo nocturno. Ad matutinas extra chorum, tercium Responsorium *Natiuitas.* Vespere erunt de Cruce, et solennis memoria de octauis,[1] antiphona *Natiuitas tua*, et de sancto Nichomede. Et inchoetur historia (*Peto, Domine*) cum memoria sub silentio, et de Trinitate. Nulla[4] processio ante crucem.

Sept. 15.] ℄ Littera dominicalis[5] *F*, quinto decimo die Septembris, totum officium de octaua natiuitatis Marie[6] : memoria de martyre,[7] de dominica, et de Trinitate. Ad matutinas, tercium Responsorium *Gloriose* : .vi. Responsorium *Regali* : .ix.[8] *Ad nutum.* In laudibus omnes antiphone dicuntur.[9] Vespere erunt de octaua,[1] et memoria de sancta Editha, de martyribus,[10] et de dominica.

℄ Feria .ii. de sancta Editha : .ix. lectiones : medie lectiones de martyribus,[10] cum versiculo et Responsoriis de primo nocturno.

℄ Feria .iii., de sancta Maria, et memoria de sancto Lamberto.

℄ Feria .iiii., de feria. Responsoria de primo[11] nocturno, cum missa .iiii. temporum.

℄ Feria .v., de feria. Responsoria de secundo nocturno. Missa dominicalis.

[1] Nat. B. Mariae.

[2] SS. Protho et Iacincto.

[3] SS. Cornelio et Cypriano.

[4] sed nulla : 87, 88.

[5] dominicali : 87, 88.

[6] ℄ *Peto, domine.* ℄ Dominica prima, scilicet xv°. die mensis Septembris, de octa. natiuitatis beate Marie, et tantum memoria de sancto Nichomede, de dominica, et de Trinitate, et processio.

['In redeundo, de omnibus sanctis, ad missam :' *add.* Gascoigne.]

Feria iij. v. et vj. de feria, cum responsorio dominicalis historie, scilicet *Peto, domine.*

Et in vj. feria dicantur responsoria ferialia, et nichil in hac feria de vigilia, nisi tantum memoria [ad missam de Jeiunio] : 77.

[7] S. Nicomede.

[8] et ix. Responsorium : 87, 88 ; ix. Responsorium : 97, 01.

[9] dicuntur : *om.* 97, 01.

[10] SS. Eufemia, Lucina et Geminiano.

[11] ii. : 01.

¶ Feria .vi., de feria. Responsoria de tercio nocturno, cum Responsorio feriali: et nihil de vigilia,[1] nisi tantum memoria ad missam .iiii. temporum.

¶ Sabbato, de sancto Matheo, Inferius duplex: Missa de ieiunio cantetur solenniter post missam de apostolo.[2] Ad vesperas de apostolo,[1] memoria de dominica, antiphona *Adonay:* memoria de Trinitate sub silentio, sine processione.

Sept. 22.] ¶ Littera dominicalis[3] *F*, vicesimo secundo die mensis Septembris, tota cantetur historia (*Adonay*). Et festum sancti Mauricii differatur in crastinum. In laudibus omnes antiphone dicuntur. Vespere erunt de dominica, et memoria de sancto Mauricio, et de sancta Tecla.

¶ Feria .ii. de martyribus,[4] et memoria[5] de sancta Tecla. Vespere erunt de sancto Mauricio sociisque[6] eius, et memoria de festo loci.

¶ Feria .iii. de festo loci.

¶ Feria .iiii., de sancto Firmino, Inuitatorium simplex: tres lectiones.

¶ Feria .v. de martyribus.[7] Inuitatorium duplex: tres lectiones. Capitulum *Sancti per fidem.*

¶ Feria .vi., de martyribus Cosma et Damiano, Inuitatorium duplex: tres lectiones, cum Responsorio *Hec est vera.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, In .iiii. feria fiat vna commemoratio, et memoria de festo.

¶ Ad vesperas sancti Michaelis,[8] memoria sub silentio de dominica, et de Trinitate. Nulla[9] processio.

Sept. 29.] ¶ Littera dominicalis[3] *F*, tercio Kalendas Octobris, inchoetur historia (*Adaperiat*) cum memoria sub silentio: totum officium fiat de sancto Michaele. Ad vesperas de sancto Hieronymo, [10]fiat solennis memoria de sancto Michaele, sed de dominica priuatim.[10]

¶ Feria .ii., de sancto Hieronymo, Inferius duplex. Ad matutinas legatur Omelia, sicut in festo sancti Ambrosii.

[1] S. Mathei.
[2] 'utraque ad summum altare.' *Brev.* p. mccxcvii.
[3] dominicali: 87, 88.
[4] SS. Mauricio et sociis.
[5] tantum: *add.* 87, 88.
[6] sociorumque: 87, 88.
[7] SS. Cypriano et Iustina.
[8] Michi: 87.
[9] sed nulla: 87, 88.
[10]—[10] mem. de dominica sub silentio: deinde solennis mem. de S. Michaele. *Brev.* p. mccccxxxi.

¶ Feria .iii. de sancto Remigio: .ix. lectiones: memoria et[1] medie lectiones de sancto Melore, cum versiculo et Responsoriis de primo nocturno.

¶ Feria .iiii.[2] de sancto Leodegario. Responsoria de secundo nocturno. Capitulum *Omnis pontifex.*

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsoria de primo nocturno. Missa dominicalis.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, In .vi. feria vna[3]: et missa dominicalis cantetur in [4].iiii. feria pro summa missa.[4]

¶ Nota quod Epistola et euangelium de .iiii. feria in ebdomada .xxiii. per estatem) pertinent ad .iiii. feriam in ebdomada .xvii., cum fuerit tempus oportunum.

Oct. 6.] ¶ Dominica .ii. historie *Adaperiat*, de seruicio dominicali. Medie lectiones de sancta Fide. In laudibus, vna antiphona.

¶ Feria .ii., de martyribus,[5] Inuitatorium duplex: .iii. lectiones.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Dyonisio: .ix. lectiones. Capitulum *Iustorum anime.*

¶ Feria .v. de martyribus,[6] Inuitatorium simplex: tres lectiones.

¶ Feria .vi. de martyribus.[7] Inuitatorium duplex.[8]

¶ Sabbato, de sancta Maria.

[x. vii.] ¶ Vbi fiunt tres commemorationes, In .ii. feria fiat vna commemoratio.[9] Ad vesperas, memoria de dominica, et de Trinitate, sub silentio, sine processione.

Oct. 13.] ¶ Dominica .iii. historie (*Adaperiat*), de sancto Edwardo, Inferius duplex. Ad secundas vesperas, memoria de sancta Maria, antiphona[10] *Sub tuam*, et[11] de sancto Calixto solenniter,[12] et de dominica sub silentio.

¶ Feria .ii. de sancta Maria, et memoria de sancto Calixto.

¶ Feria .iii. de sancto Wulfrano: .ix. lectiones de communi.

[1] et: *om.* 87, 88.
[2] iii.†: 95.
[3] commemoratio: *add.* 97, 01.
[4]—[4] capitulo de dominica: 97, 01.
[5] SS. Marco, Marcello et Apuleio.
[6] SS. Gereone et sociis.
[7] SS. Nicasio, Quirino et Scuviculo.
[8] iii. lectiones: *add.* 87, 88.
[9] commemoratio: *om.* 87, 88.
[10] antiphona: *om.* 87, 88.
[11] solenniter; sed primo fiat memoria *for* et: 97, 01.
[12] solenniter: *om.* 97, 01.

¶ Feria .iiii. de sancto Michaele, Inuitatorium triplex. In missa dicitur *Credo.*

¶ Feria .v. de sancta Etheldreda: .ix. lectiones. Omnia de communi vnius virginis et non martyris.

¶ Feria .vi. de sancto Luca, Inferius duplex.

¶ Sabbato, de sancta Fredeswida: .ix. lectiones. Omnia de communi vnius virginis et non martyris.

Oct. 20.] ¶ Dominica .iiii. historie (*Adaperiat*), de seruicio dominicali. In laudibus, vna antiphona.

¶ Feria .ii., de[1] vndecim mille[2] virginibus, Inuitatorium duplex: tres lectiones.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Ricardo†,[3] cum nocturno.

¶ Feria .v. de feria. Et hic dicuntur Responsoria ferialia. Missa quarte ferie.

¶ Feria .vi. de sanctis Crispino et Crispiniano: .ix. lectiones. Medie lectiones de sancto Iohanne de Beuerlaco, cum Responsoriis de secundo nocturno. Vltime lectiones de expositione euangelii (*Descendens Iesus de*).

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio. Et Responsoria ferialia hoc anno omittantur.

Oct. 27.] ¶ Dominica .v. [4]historie (*Adaperiat*)[4] tota cantetur historia. In laudibus, vna antiphona. Missa de vigilia[5] in capitulo dicatur. Et ad vesperas apostolorum [6]Symonis et Iude, [7]solennis memoria[7] de dominica.[6]

¶ Feria .ii., de sanctis apostolis Symone et Iuda, Inferius duplex.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancta Maria.

¶ Feria .v. de sancto Quintino, cum nocturno.

¶ Feria .vi. festum Omnium Sanctorum, maius duplex.

¶ Sabbato, Commemoratio Animarum. Ad matutinas beate Marie fiat memoria de martyribus.[8]

[1] de festo: 87, 88.
[2] millibus: 97, 01.
[3] Romano: 87, 88, 97, 91.
[4]—[4] *om.* 97, 01.
[5] SS. Symonis et Thadei.
[6]—[6] memoria sub silentio de dominica: 87, 88.
[7]—[7] memoria sub silentio: 97, 01.
[8] SS. Eustachio et sociis.

¶ Littera dominicalis[1] *F*, tercio die mensis Nouembris, tota cantetur historia (*Vidi Dominum*). In laudibus vna†[2] antiphone dicuntur.

¶ Festum sancte Wenefrede differatur in crastinum.

¶ Feria .ii. de sancta Wenefreda : .ix. lectiones.[3]

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Leonardo.

¶ Feria .v. [4]de feria. Et[4] dicuntur Responsoria ferialia pariter.

¶ Feria .vi. de martyribus,[5] Inuitatorium duplex : tres lectiones.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio.[6]

Nov. 10.] ¶ Dominica .ii. historie (*Vidi Dominum*), de seruicio dominicali. In laudibus vna antiphona, et vna memoria.

¶ Feria .ii. de sancto Martino : .ix. lectiones : Inuitatorium triplex.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Bricio, Inuitatorium duplex : .iii. lectiones.

¶ Feria .v. de sancta Maria.

¶ Feria .vi. de sancto Machuto : .ix. lectiones. Et fiant medie lectiones de sancto Martino.

¶ Sabbato, de sancto Edmundo.[7] Ad matutinas pronuncietur euangelium absque Omelia. Ad vesperas sancti Hugonis, memoria de sancto Edmundo, de sancto Aniano, de octauis,[8] de dominica, de Trinitate, et processio fiat.

Nov. 17.] ¶ Dominica .iii. historie (*Vidi Dominum*), de sancto Hugone. Medie lectiones de sancto Aniano.[9] Et quatuor memorie ad matutinas.[10]

[1] dominicali : 87, 88.

[2] omnes *for* vna : 87, 88, 97, 01.

[3] Oratio et cetera de communi, secundum Sarum : *add.* 97, 01. De missa, etc., in die S. Wenefredae ; cf. *Crede M.* § 174, p. 176.

[4]—[4] *om.* 87, 88.

[5] iiii. coronatis.

[6] commemoratio : *om.* 87, 88.

[7] Cant. archiepiscopo confessore.

[8] S. Martini.

[9] sed non ubi festum S. Hugonis est duplex. Cf. *Crede Michi*, § 28, p. 36.

[10] Ad altam missam memoria de S. Aniano, et de Oct. S. Martini. *Brev.* p. mccclxxi. De S. Aniano Oratio *Deus, qui nos B. Aniani confessoris tui atque pontificis natalicia*, etc. (*Crede M.* § 180, p. 78). Ad mat. memo. de S. Aniano, de Oct. S. Martini, de dom. et de Trin.

¶ Feria .ii. de octaua sancti Martini, Inuitatorium duplex: tres lectiones Responsorium *O beatum virum.*

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Edmundo,[1] .ix. lectiones cum Responsorio *Percepturus.*[2]

¶ Feria .v. de sancta Maria.

¶ Feria .vi. de sancta Cecilia.

¶ Sabbato, de sancto Clemente: .ix. lectiones.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio,[3] et memoria de octaua.[4] Et Responsorium *O beatum virum* omittatur. Missa[5] dominicalis in capitulo dicitur.

Nov. 24.] ¶ Dominica .iiii. historie (*Vidi Dominum*), de seruicio dominicali. Medie lectiones de sancto Grisogono, cum Responsoriis de primo nocturno.[6] [x. viii.] Nonum Responsorium *Summe Trinitati.* In laudibus omnes antiphone dicuntur.[7]

¶ Feria .ii. de sancta Katherina: ix. lectiones: Capitulum *Confitebor.*

¶ Feria .iii., de sancto Lino, Inuitatorium simplex: tres lectiones de communi. Responsoria de secundo nocturno. Capitulum *Omnis pontifex.*

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancta Maria. In missa,[8] *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.*

¶ Feria .vi. de martyribus,[9] cum nocturno.

¶ Sabbato, de sancto Andrea. Vespere erunt de dominica,[10] et solennis memoria de apostolo[11]; deinde de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat prima.[12]

[1] Rege M.

[2] 'Ad vesp. Ant. super psalm. *Beatus vir qui in sapientia.* Capitulum *Iste sanctus*' (Brev. p. mccclxxi.).

[3] commemoratio: *om.* 87, 88, 97, 01.

[4] S. Martini.

[5] et missa: 87, 88.

[6] *Crede Michi*, § 177, p. 77.

[7] Dom. iii. de Dominica. Ad [primas] vesperas, super ps. *Magnificat*, ant. *Sustinuimus.* Oratio, *Excita, quesumus*, memoria de S. Clemente, de S. Grisogono, et de Trinitate; et processio. Ad matutinas, medie lecciones de S. Grisogono, et legatur exposicio Euangelii *Cum subleuasset.*

Nonum R. *Summe Trinitati.* In laudibus, omnes antiphone. Ad missam Officium *Dicit Dominus.* Oratio, *Excita.* Epistola *Ecce dies.* Euang. *Cum subleuasset* (Brev. p. mccclxxi.).

[8] cantus super: *add.* 97, 01.

[9] SS. Saturnino et Sisinnio.

[10] 'licet festum [S. Andree] apostoli fuerit festum loci.' *Brev.* p. iii. Cf. *Crede Michi*, § 43, p. 40 (*De contingentibus in dominicis Aduentus Domini*).

[11] S. Andrea.

[12] una: 87, 88.

Dec. 1.] ℂ Littera dominicalis[1] *F*, primo die Decembris, tota cantetur historia (*Aspiciens*): memoria de octauis,[2] et de sancta Maria.[3]

ℂ Feria .ii. de feria, [4]cum missa dominicali.[4]

ℂ [5]Feria .iii. de festo loci.

ℂ Feria .iiii. de sancto Osmundo: .ix. lectiones de communi vnius confessoris et pontificis.

ℂ Feria .v. de [6]secunda commemoratione.[6, 5]

ℂ Feria .vi. de sancto Nicolao, Inuitatorium triplex: .ix. lectiones.

ℂ Sabbato, de sancta Maria, et memoria de octaua,[2] cum missa in capitulo.

ℂ Vbi fiunt tres commemorationes, in .iii.[7] feria fiat vna commemoratio. [8]Et missa (*Salus populi*) dicatur in .ii. feria.[8]

Dec. 8.] ℂ Dominica .ii. Aduentus, totum de dominica. Vespere erunt de Conceptione beate Marie, et solennis memoria de dominica.

ℂ Feria .ii. festum Conceptionis beate Marie, maius† duplex,[9] et processio fiat ante missam.

ℂ Feria .iii. de feria. Missa *Salus populi.*

ℂ Feria .iiii. dicitur Responsorium feriale. Missa eiusdem ferie.

ℂ Feria .v. de festo loci.

ℂ Feria .vi. de sancta Lucia: .ix. lectiones. Capitulum *Domine, Deus meus.*

ℂ Sabbato, de sancta Maria.

ℂ Vbi fiunt tres commemorationes, in .iii. feria fiat vna commemoratio.

Dec. 15.] ℂ Dominica .iii. Aduentus, totum de Aduentu.

ℂ In hac hebdomada nulle fiant commemorationes.

[1] dominicali: 87, 88. [2] S. Andree.
[3] cum ant. *Aue Maria:* add. Brev. p. iii.
[4]—[4] missa *Salus populi:* 97, 01.
[5]—[5] Feria iii. de feria, cum missa *Salus populi.*
Feria iiii. dicuntur responsoria ferialia, cum missa eiusdem ferie.
Feria v. de festo loci: 87, 88.
[6]—[6] feria Epistola et euangelium de iiii. feria: 97, 01.
[7] secunda: 97, 01. [8]—[8] *om.* 97, 01.
[9] minus duplex: 87, 88 (solennis memoria de Aduentu tantum. *Brev.* p. lxxxi.).
De v. lectione in festo Conceptionis vide *Crede M.* § 190, p. 79. Ad ii. vesp. de Conceptione vide *Crede M.* § 199, p. 79. Ad ii. vesp. de Conceptione fiat solennis mem. de commemoratione, et de Aduentu. *Brev.* p. lxxxii.

¶ Feria .ii. de feria, cum propriis laudibus. Missa[1] dominicalis.[2]

¶ Feria .iii. de feria. Missa *Salus populi.*

¶ Feria .iiii. de feria : versiculus de tercio nocturno. Missa .iiii. temporum.

¶ Feria .v. versiculus *Ex Syon species,* et Responsoria de .iii. nocturno historie. Missa dominicalis.

¶ Feria .vi. [versiculus[3]] de secundo nocturno cum propriis Responsorius. Nihil de vigilia,[4] nisi tantum memoria in missa quatuor temporum.

¶ Sabbato, de sancto Thoma[5] minus†[6] duplex. Missa de ieiunio dicatur post missam de festo, Vtraque ad principale altare. Vespere erunt de apostolo,[4] et memoria de dominica, et de sancta Maria.[7]

Dec. 22.] ¶ Dominica .iiii. Aduentus Domini, totum de dominica. Vespere erunt de dominica, et memoria de sancta Maria ; antiphona *Sub tuam :* versiculus *Egredietur virga.* Oratio (*Deus, qui de beate Marie*).

¶ Feria .ii. de sancta Maria.

¶ Feria .iii. de vigilia Natiuitatis Domini.

¶ Feria .iiii. Natiuitas Domini, festum principale.

¶ Feria .v. de sancto Stephano, minus duplex.

¶ Feria .vi. de sancto Iohanne, minus duplex.

¶ Sabbato, de Innocentibus, minus duplex.

Dec. 29.] ¶ Dominica infra octauas,[8] de sancto Thoma,[9] minus duplex.

¶ Feria .ii. de octauis Natiuitatis Domini : tres lectiones, cum regimine chori.

(Dec. 31.)] ¶ Feria .iii. de sancto Syluestro : .ix. lectiones. Medie lectiones de Natiuitate Domini, cum versiculo et Responsoriis de secundo nocturno.

(Jan. 1.)] ¶ Feria .iiii. Circumcisio Domini, minus duplex. Vespere erunt de festo, et memoria de sancto Stephano.

¶ Feria .v., de octaua sancti Stephani : tres lectiones cum regimine chori. Vespere erunt de sancto Stephano.

[1] et missa : 87, 88.
[2] Ad ii. vesp. R. *Festina.* Ant., super ps. *Magnificat, O sapientia :* add. *Brev.* p. xcviii.
[3] 87, 88, 97, 01.
[4] S. Thoma.
[5] apostolo.
[6] Inferius : 97, 01.
[7] *add.* Ant. *Beata es* (Brev. p. cxxxi.).
[8] Nat. Domini.
[9] archiep. mart.

¶ Feria .vi. de octaua sancti Iohannis.[1] Vespere erunt de sancto Iohanne.

¶ Sabbato, de octaua Innocentium. Vespere erunt de Innocentibus, et memoria de sancto Thoma[2] cum ceteris.

Jan. 5.] ¶ Dominica in vigilia Epiphanie : .ix. lectiones. Medie lectiones de sancto Thoma.[2] In laudibus, vna antiphona.

¶ Feria .ii. festum Epiphanie, Festum principale.

¶ Feria .iii. de seruicio octauarum.[3] Ad vesperas, memoria de martyribus.[4]

¶ Feria .iiii. de octauis[3] : memoria[5] de martyribus.[4]

¶ Feria .v. .vi. et sabbato, de seruicio octauarum.[3]

Sequitur Primum *G.*[6]

[1] evangeliste.
[2] archiep.
[3] Epiph.
[4] SS. Luciano et sociis.
[5] cum memoria : 87, 88.
[6] *Neither tailpiece nor heading*, 87 ; *tailpiece om.* 88 ; *heading om.* 97, 01.

[*Primum* *G*. xvi. xiii*. v.]

[Epacte 12, 14, 15, *stylo antiquo;* 20, 21, 22, 23, *stylo modern.* Pascha, Mar. xxv.]

Jan. 14.] [y. i.] ¶ [1]Littera dominicalis[2] *G*, decimo quarto die Ianuarii, tota dicatur historia (*Domine, ne in ira*) cum psalmo *Ad te leuaui:* memoria tantum de sancto Felice. In laudibus omnes antiphone dicuntur.

¶ Hac die incipiunt Exequie Mortuorum quotidiane.

¶ Feria .ii. de sancto Mauro, Inuitatorium simplex: tres lectiones. Missa erit de[3] dominica[4] (*Omnis terra*).

¶ Feria .iii. de festo loci, et memoria de martyre.[5]

¶ Feria .iiii. de sancto Sulpitio, Inuitatorium simplex: tres lectiones. Missa [6]dominicalis (*Adorate*).[6]

¶ Feria .v. de sancta Maria. In missa dicitur[7] *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.*

¶ Feria .vi. de sancto Wulstano: ix. lectiones de communi.

¶ Sabbato, de martyribus Fabiano et Sebastiano: ix. lectiones. Capitulum *Iustorum anime.*

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio,[8] et missa (*Adorate*) dicitur in capitulo.[9]

¶ [10]Nota quod in anno bisextili quando Luna currit per .xiii. accipiatur secundum *G*, pro primo *G*, et obseruentur omnia que ibidem sunt scripta.[10]

Jan. 21.] ¶ Dominica in .lxx., [11]totum de dominica,[11] et memoria de sancta Maria.

¶ Feria .ii. de sancto Vincentio: ix. lectiones.

[1] *The chapter commences in* 97 *and* 01 *with:*—Nota quod quando luna currit per xiij. et littera dominicalis G. et in eodem anno fuerit bissextus, tunc accipietur 2 G.
[2] dominicali: 87, 88.
[3] de ii.: 87, 88.
[4] scilicet: *add.* 87, 88.
[5] S. Marcello.
[6]—[6] de quarta (tercia, 88) dominica scil. *Adorate:* 87, 88.
[7] cantus super: *add.* 97, 01.
[8] commemoratio: *om.* 97, 01.
[9] in capitulo in feria vi. *Brev.* p. cccc.
[10]—[10] *om.* 87, 88, 97, 01.
[11]—[11] tota cantetur hystoria: 87, 88.

¶ Feria .iii. de sancta Agnete: ix. lectiones. Capitulum *Confitebor*.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancto Paulo, Inuitatorium triplex: ix. lectiones.

¶ Feria .vi. de feria. Responsoria ferialia dicuntur. Epistola et euangelium eiusdem ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, In .vi. feria fiat vna commemoratio.

Jan 28.] ¶ Dominica in .lx. tota cantetur historia, et memoria tantum de sancta Agnete.[1]

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Batilde, cum nocturno, et[2] Responsorio *Regnum mundi*.

¶ Feria .iiii.[3] de feria. Epistola et euangelium illius ferie.

¶ Feria .v. de sancta Brigida, cum nocturno, et Responsorio *Induit me*.

¶ Feria .vi. festum Purificationis, maius duplex. Ad vtrasque vesperas dicitur hymnus (*Quod chorus*), et nulla memoria.[4]

¶ Sabbato, de sancta Maria, cum memoria de sancto Blasio.

¶ Vbi fiunt tres commemorationes, In .iiii. feria fiat vna commemoratio.[5]

Feb. 4.] ¶ Dominica in Quinquagesima, totum de dominica. Vespere erunt de sancta Agatha. Capitulum *Confitebor*, et solennis memoria de dominica.

¶ Feria .ii. de sancta Agatha: ix. lectiones.

¶ Feria .iii. de sancta Maria, et memoria de confessore†.[6]

¶ Feria .iiii. in capite ieiunii, de feria.

¶ Feria .v. .vi. et sabbato, de ieiunio. Et in sabbato pariter cantentur Responsoria ferialia.

Feb. 11.] ¶ Dominica prima quadragesime, totum de dominica.

¶ Feria .ii., et[7] ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .iiii. et sabbato dicuntur Responsoria ferialia.

Feb. 18.] ¶ Dominica .ii. quadragesime,[8] de seruicio dominicali.

[1] 2do.
[2] et cum: 87, 88.
[3] iii.†: 01.
[4] de commemoratione beate Marie: *add.* 97, 01.
[5] commemoratio: *om.* 87, 88.
[6] SS. Vedasto et Amando.
[7] et in: 87, 88.
[8] quadragesime: *om.* 87, 88.

¶ Feria .iii. .iiii. et .vi., de ieiunio. Feria .iiii. dicitur primum Responsorium feriale, et aliud in .vi. feria, et Responsorium *Pater, peccaui* omittatur.

¶ Tamen in anno bisextili festum sancti [1]Mathie differatur in .ii. feriam. Et in[1] sabbato dicitur secundum Responsorium feriale, cum Responsorio *Pater, peccaui.*

¶ Et tunc ab hoc sabbato vsque ad inceptionem historie (*In principio*) accipiatur primum *F*, pro littera dominicali, et inchoetur ad terciam dominicam quadragesime.

¶ Feria .v. de sancto Petro,[2] Inuitatorium triplex: .ix. lectiones.

¶ Sabbato, de sancto Mathia, Inferius duplex. Vespere erunt de festo: et memoria de dominica sequenti.

Feb. 25.] ¶ Dominica .iii. quadragesime, de seruicio dominicali.

¶ Feria .ii. .iii. .iiii. et sabbato, de ieiunio. In .iiii. feria dicitur primum Responsorium feriale, et alia duo in sabbato.

¶ Feria .v. de sancto Dauid: .ix. lectiones.[3]

¶ Feria .vi. de sancto Cedda: .ix. lectiones.[3]

Mar. 4.] ¶ Dominica .iiii. quadragesime, totum de dominica.

¶ Feria .ii., et ceteris feriis per ebdomadam, de ieiunio. In .iiii. feria, et in sabbato, dicitur Responsorium feriale.

Mar. 11.] ¶ Dominica in Passione, totum de dominica. Secunde vespere erunt de sancto Gregorio, et solennis memoria de dominica.

¶ Feria .ii. de sancto Gregorio: Inferius duplex. Capitulum *Ecce sacerdos.*

¶ Feria .iii., et ceteris feriis per hebdomadam, de ieiunio. Et in .v. feria dicitur octauum Responsorium historie, cum duobus ferialibus.

Mar. 18.] ¶ Dominica in ra[y. ii.]mis Palmarum, totum de dominica.

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

¶ Festa[4] sanctorum Edwardi, Cuthberti, et Benedicti differantur vsque[5] ad eorum translationes.[6]

¶ Feria .iii. dicuntur Exequie Mortuorum, cum .ix. lectionibus, et missa in crastino.

[1]—[1] Mathye in secundam feriam differatur, et tunc in: 87, 88.
[2] Cathedra S. Petri.
[3] oratio et cetera de communi: *add.* 97, 01.
[4] et festa: 87, 88. [5] usque: *om.* 97, 01.
[6] Jun. xx., Sept. iv., Jul. xi.

Mar. 25.] ¶ Die Pasce, et per ebdomadam, totum[1] de solennitate festi.

¶ Festum Annunciationis Marie differatur vsque ad .viii. ydus Aprilis.[2] Benedictiones feriales non dicantur, vsque post (*Deus omnium*).

Apr. 1.] ¶ Dominica (in albis), prima post Pasca: minus duplex: totum de dominica: memoria et missa de resurrectione.

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iiii. de sancto Ricardo: tres lectiones de communi, cum regimine chori.

¶ Feria .iiii. de sancto Ambrosio, Inferius duplex. Capitulum *Ecce sacerdos.* Ad matutinas legantur lectiones de proprietate, non de Omelia.

¶ Feria .v. [3]de feria. Responsorium *Locutus.* Missa quarte ferie.[3]

¶ Feria .vi. de Annunciatione beate Marie, minus duplex, et solennis memoria de resurrectione.

¶ [4]Sabbato, de commemoratione beate Marie.[4]

¶ Vbi fiunt tres commemorationes, [5]in .v. feria et sabbato fiant.[5] Missa[6] dominicalis in capitulo dicitur.

Apr. 8.] ¶ Dominica .ii.,[7] totum de [8]dominica.[8]

¶ Feria .ii. de feria. Responsorium *Dignus.* Missa dominicalis.

¶ Feria .iii. de feria. Responsorium *Locutus:* missa *Salus populi.*

¶ Feria .iiii. de feria. Responsorium *Vidi portam:* missa illius ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Dignus.* Epistola et euangelium illius ferie.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[9]

[1] totum: *om.* 97, 01.

[2] Apr. vi.

[3]—[3] de festo loci: 97. 01.

[4]—[4] *om.* 87, 88.

[5]—[5] in secunda v feria et sabbato fiant: 87, 88; in secunda feria fiat vna: 97, 01.

[6] et missa: 87, 88.

[7] ii. post Pascha: *add.* 87, 88, 97, 01.

[8]—[8] seruicio dominicali: 87, 88.

[9] SS. Tiburcio et Valeriano.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio,[1] et tunc in .vi. feria dicitur[2] Responsorium *Vidi portam*, cum duobus sequentibus.

Apr. 15.] ¶ Dominica .iii..[3] totum de dominica: tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsorium *Dignus*. Missa dominicalis.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Responsorium *Locutus*: missa eiusdem ferie.

¶ Feria .v. de sancto Alphego, Inuitatorium duplex: .iii. lectiones de communi. Capitulum *Omnis pontifex*.

¶ Feria .vi. de feria. Responsorium *Vidi portam*. Epistola et euangelium illius ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

Apr. 22.] ¶ Dominica .iiii. post Pasca, de seruicio dominicali. Responsorium *Si oblitus*. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de sancto Georgio, minus duplex.

¶ Feria .iii. de feria. Responsorium *Narrabo*. Missa dominicalis.

¶ Feria .iiii. de sancto Marco, Inferius duplex.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancto Vitale: tres lectiones cum regimine chori. Capitulum *Beatus vir, qui in sapientia*.

¶ Vbi fiunt tres commemorationes, In .iii. feria fiat vna commemoratio.[1] Et tunc Missa dominicalis dicatur in capitulo.

Apr. 29.] ¶ Dominica .v. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus omnes antiphone dicuntur.

¶ Feria .ii. de feria. Responsorium *Hymnum*, cum duobus sequentibus. Missa dominicalis.

[1] commemoratio: 87, 88.
[2] dicuntur R.: 87, 88.
[3] post pascha: *add.* 87, 88.

¶ Feria .iii. de apostolis,[1] Inferius duplex.

¶ Feria .iiii. de feria.[2] Responsorium *Deduc me.*

¶ Vbi fiunt tres commemorationes, In .ii. feria dicitur[3] Responsorium *Narrabo.* Et in .iiii. feria Responsorium *Hymnum.* Et Responsoria de .iiii. feria omittantur.

¶ Feria .v., Dies Ascensionis Domini, festum principale. Nihil fiat de martyribus.[4] Ad secundas vesperas, procedat processio ante crucem cum antiphona *O crux gloriosa,* versiculo *Hoc signum crucis :* Oratione (*Deus, qui in preclara*). In redeundo, de sancta Maria, cum Oratione (*Concede, quesumus, misericors Deus*).

¶ Feria .vi., de Sancta Cruce, minus duplex : memoria solennis de octauis[5] tantum.

¶ Sabbato, de octauis.[5] Antiphone, psalmi, et Responsoria de .vi. feria. Ad vesperas, de apostolo,[6] memoria de octauis tantum.

Mai 6.] ¶ Dominica infra octauas Ascensionis, totum de sancto Iohanne euangelista[6] : memoria de dominica, et de octauis.[5] Missa dominicalis in capitulo dicitur, cum vno tantum (*Alleluia*). Secundum (*Alleluia*) dicitur in summa missa. Ad vesperas, de sancto Iohanne[7] episcopo, memoria de apostolo,[8] de dominica, et de octauis.[5]

¶ Feria .ii. de sancto Iohanne de Beuerlaco : tres lectiones cum regimine chori[9] : memoria de octauis.[5]

¶ Feria .iii. de octauis.[5] Antiphone, psalmi, et Responsoria de .vi. feria.

¶ Feria .iiii. de octauis[5] : antiphone, psalmi, et Responsoria, de sabbato.

[y. iii.] ¶ Feria .v. de octaua,[5] Inuitatorium triplex : memoria de martyribus.[10] Ad vesperas, antiphona[11] *Sub tuam.*

¶ Feria .vi. de sancta Maria. Secundum *Alleluia :* versiculus[12] *Non relinquam.*

¶ Sabbato, de vigilia Penthecostes. Nihil[13] de martyribus.[14] Primum Responsorium *Tempus est.*

[1] SS. Philippo et Iacobo.
[2] dicuntur Responsoria : 87, 88.
[3] feriis : 97.
[4] SS. Alexandro, etc.
[5] Ascensionis.
[6] S. Iohanne ante port. latin.
[7] de Beuerlaco.
[8] S. Iohanne.
[9] cum chori† : 88.
[10] SS. Gordiano et Epimacho.
[11] antiphona : *om.* 87.
[12] versiculus : *om.* 87, 88.
[13] et nichil : 87, 88.
[14] SS. Nereo, etc.

Mai 13.] ¶ Die Penthecostes, et per hebdomadam, totum de solennitate festi.

¶ Due dominice per estatem differantur, Vna infra octauas Corporis Christi. Altera[1] in die apostolorum Symonis et Iude.[2] Vel in die sancti Martini in hyeme.[3] Nihil de sancto Dunstano.

Mai 20.] ¶ Die Sancte Trinitatis, totum de festo.

¶ Feria .ii. de octauis Trinitatis: tres lectiones sine regimine chori.

¶ Feria .iii. de festo loci, et memoria de octauis.[4]

¶ Feria .iiii. de sancta Maria, et memoria de octauis.[4]

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.[5] Et in dominica ad secundas vesperas fiat priuatim[6] memoria de illa commemoratione.[7]

¶ Feria .v., festum Corporis Christi, maius duplex. Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymnus, et versiculus, sicut ad primas vesperas.

¶ Et sic per totas octauas,[8] quando de octauis agitur: et fiat memoria sub silentio de sancto Aldelmo, et de sancto Vrbano.

¶ Non dicatur *Gloria tibi, Domine, qui natus,* nisi quando fit seruicium de octauis[8] tantum.

¶ Feria .vi. de sancto Aldelmo: ix. lectiones. Medie lectiones de sancto Vrbano: et memoria de vtrisque octauis. Ad vesperas sancti Augustini, solennis[9] memoria de sancto Aldelmo, et de octauis Corporis Christi solenniter, sed[10] de octauis Trinitatis sub silentio.

¶ Sabbato, de sancto Augustino, Inferius duplex. Ad matutinas, et ad missam, solennis memoria de octauis Corporis Christi tantum. Ad vesperas de festo, vna memoria tantum habeatur, scilicet de Corpore Christi, antiphona *O quam suauis.* Nihil de dominica, nec de Trinitate.

Mai 27.] ¶ Dominica infra octauas Corporis Christi, totum officium de ipsis octauis.[8] Nonum Responsorium a duobus cantetur. Nulla fiat memoria. Ad primam, antiphona *Te iure.*

¶ Feria .ii. de octauis,[8] memoria de sancto Germano.

¶ Feria .iii. de octauis.[8]

[1] et alia *for* Altera: 87, 88.
[2] Oct. xxviii.
[3] Nov. xi.
[4] Trinitatis.
[5] commemoratio: *om.* 87, 88.
[6] priuatim: *om.* 97, 01.
[7] solenniter: *add.* 97, 01.
[8] Corporis Christi.
[9] solennis: *om.* 87, 88.
[10] sed primo: 97, 01.

¶ Feria .iiii. de seruicio octauarum.[1] Ad vesperas hec sola antiphona, *Sacerdos:* Psalmus *Dixit Dominus,* et cetera omnia sicut in primis vesperis festi: memoria de sancta Petronilla.

¶ Feria .v. de octaua,[1] Inuitatorium triplex: ix. lectiones. Medie lectiones de virgine.[2] In laudibus omnes antiphone dicuntur. Ad secundas vesperas, antiphona *Sapientia:* Psalmus *Dixit Dominus:* Hymnus *Sacris solenniis:* versiculus *Panem de celo:* memoria de festo loci et de martyre.[3]

¶ Feria .vi. de festo loci, et memoria de martyre.[3]

¶ Sabbato, de sancta Maria, et memoria de martyribus.[4] Ad vesperas dicitur Responsorium *Time Deum*[5]: memoria de Trinitate, et processio fiat. Ad completorium dicitur psalmus *Ad te leuaui.*

Jun. 3.] ¶ Dominica prima historie *Deus omnium,*[6] totum de dominica. In laudibus omnes antiphone dicuntur.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de martyribus,[7] Inuitatorium duplex: tres lectiones.

¶ Feria .iiii. de feria. Responsoria de primo nocturno. Missa illius ferie.

¶ Feria .v. de sancta Maria.

¶ Feria .vi. de confessore†,[8] Inuitatorium simplex: tres lectiones.

¶ Sabbato de sancto Edmundo, Inuitatorium triplex: ix. lectiones. Medie lectiones de martyribus,[9] cum versiculo et Responsoriis de secundo nocturno plurimorum martyrum.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.

Jun. 10.] ¶ Dominica .ii., totum de dominica. In laudibus, vna antiphona.

¶ Feria .ii. de sancto Barnaba: Inuitatorium triplex: ix. lectiones.

¶ Feria .iii. de martyribus,[10] Inuitatorium duplex: tres lectiones.

[¶ Feria .iiii. de festo loci.

[1] Corporis Christi.
[2] S. Petronilla.
[3] S. Nicomede.
[4] SS. Marcellino et Petro.
[5] *Deum time:* 87, 88.
[6] Historia Regum, '*Deus omnium,*' so called from the first Respond attached to the first lesson of that series. See *Brev. Sar.* i. mclxxiv.
[7] SS. Bonifacio, etc.
[8] SS. Medardo et Gildardo.
[9] SS. Primo et Feliciano.
[10] SS. Basilide, Cirino, etc.

¶ Feria .v. de sancta Maria.[1]

¶ Feria .vi. de martyribus,[2] Inuitatorium duplex: tres lectiones.[3]]

¶ Sabbato de sancto Ricardo: ix. lectiones. Medie lectiones de martyribus.[4]

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat commemoratio beate Marie. Et in .v. feria fiat[5] vna commemoratio.

¶ Ad vesperas, memoria de sancto Ricardo, de Trinitate, et processio fiat.

Jun. 17.] ¶ Dominica .iii., totum de dominica.

¶ Feria .ii. de martyribus,[6] Inuitatorium duplex: tres lectiones cum Responsorio *Hec est vera.*

¶ Feria .iii. de festo loci, et memoria de martyribus.[7] Ad vesperas sancti [y. iiii.] Edwardi, antiphona *Iste sanctus.* Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert.*

¶ Feria .iiii. de sancto Edwardo: ix. lectiones de alio festo.[8]

¶ Feria .v. de sancta Maria. Ad vesperas, antiphona *Beatus vir.* Capitulum *Iste sanctus.* Responsorium *Percepturus.*

¶ Feria .vi. de sancto Albano: ix. lectiones.

¶ Sabbato, de virgine,[9] cum nocturno, et Responsorio *Regnum mundi.* Ad vesperas, memoria de dominica, et de Trinitate, sub silentio: et Nulla processio.

¶ Vbi fiunt tres commemorationes, In .ii. feria fiat vna commemoratio.[10]

Jun. 24.] ¶ Dominica .iiii.,[11] totum de sancto Iohanne baptista, minus duplex. Missa dominicalis in capitulo dicitur.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sanctis Iohanne et Paulo, Inuitatorium duplex: tres lectiones. Ad completorium, super (*Te lucis*) dicitur cantus dominicalis.

¶ Feria .iiii. de sancta Maria, et memoria de octauis.[12]

[1] So far: 97, 01.
[2] SS. Vito, Modesto, etc.
[3] all: 87, 88.
[4] SS. Cirico et Iulitta.
[5] erit *for* fiat: 87, 88.
[6] SS. Marco et Marcelliane.
[7] SS. Gervasio et Prothasio.
[8] Festum alterum S. Edwardi, R. M., xviii. Martii.
[9] S. Etheldreda.
[10] commemoratio: *om.* 87, 88.
[11] Dom. iv. (*i.e.* post Oct. Corporis Christi). On the case of a church dedicated by the title of St. John Bapt., see *Defens. Directorii*, c. 34, pp. 12, 13.
[12] S. Iohannis Bapt.

℄ Feria .v. de sancto Leone: tres lectiones, cum nocturno.

℄ Feria .vi. de[1] apostolis,[2] minus duplex.

℄ Sabbato, de sancto Paulo, Inuitatorium triplex, et due memorie. Ad vesperas de dominica, mèmoria de vtrisque apostolis,[2] de octauis,[3] de Trinitate, et processio fiat.

Jul. 1.] ℄ Dominica .v., de seruicio dominicali. Medie lectiones de octaua sancti Iohannis,[4] cum Responsorio *Inter natos*. Nam Responsorium (*Priusquam te*) nunquam dicitur[5] in octaua die, secundum ordinale Sarum.[6] Ad vesperas de Visitatione beate Marie, memoria de dominica priuatim. Nihil[7] de martyribus.[8]

℄ Feria .ii., de Visitatione beate Marie, festum maius duplex, et octaue cum regimine chori.

℄ Feria .iii., de octauis Visitationis.

℄ Feria .iiii. de sancto Martino: ix. lectiones: medie[9] lectiones de octauis apostolorum[2] et memoria de octauis.

℄ Feria v. de octauis Visitationis.

℄ Feria .vi. de octaua apostolorum et[10] memoria de octauis Visitationis. Ad vesperas sancti Thome,[11] memoria de octauis Visitationis solenniter, et de apostolis[2] sub silentio.

℄ Sabbato de sancto Thoma,[11] minus duplex. Ad vesperas de festo reliquiarum, cum memoria de sancto Thoma,[12] et de octauis[13] solenniter, de[14] dominica, et de Trinitate priuatim.

Jul. 8.] ℄ Dominica .vi., festum reliquiarum, maius duplex. Quotidie per octauas fiat memoria de reliquiis.

℄ Feria .ii. totum de octaua Visitationis Marie, Inuitatorium triplex: ix. lectiones. [15]Et cetera omnia sicut in die, preter Responsorium, quod non dicetur ad vesperas.[15]

℄ Feria .iii. de martyribus,[16] Inuitatorium duplex: tres lectiones cum Responsorio *Hec est vera*.

℄ Feria .iiii. de sancto Benedicto: ix. lectiones.

℄ Feria .v. de festo loci.

[1] sanctis: *add.* 87, 88.
[2] SS. Petr. et Paul.
[3] Nat. S. Iohan. Bapt.
[4] S. Iohannis Bapt.
[5] dicatur: 88.
[6] Missa de octauis dicitur in capitulo: *add.* 97, 01.
[7] et nichil: 87, 88.
[8] SS. Processo et Martiniano.
[9] et medie: 87, 88.
[10] et tantum: 87, 88.
[11] archiep. mart.
[12] 'cum Ant. *Salue Thoma*:' add. *Crede M.* § 156, p. 72.
[13] Visitationis B. Mariae.
[14] primo de: 97, 01.
[15]—[15] *om.* 97, 01.
[16] Septem Fratribus.

¶ Feria .vi. de feria, cum Responsorio feriali. Missa[1] quarte ferie.[2]

¶ Sabbato, de sancta Maria. Ad vesperas de sancto Swithuno, memoria de reliquiis : de dominica, antiphona *Montes Gelboe :* de Trinitate : et processio fiat.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[3]

Jul. 15.] ¶ Dominica .vii. de sancto Swithuno, et tres memorie.[4]

¶ Feria .ii. de sancto Osmundo : ix. lectiones. Omnia de communi vnius confessoris et pontificis.

¶ Feria .iii. de sancto Kenelmo, Inuitatorium duplex : tres lectiones.

¶ Feria .iiii. de sancto Arnulpho, Inuitatorium simplex : tres lectiones de communi. Capitulum *Omnis pontifex.*

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Margareta[5] : .ix. lectiones.

¶ Sabbato, de sancta Maria, et memoria de virgine.[6]

¶ Vbi fiunt tres commemorationes, in .iiii.[7] feria fiat vna commemoratio.

¶ Ad vesperas, memoria de abbate[8] : de dominica, antiphona *Rex autem*[9] *:* de Trinitate : et processio fiat.

Jul. 22.] ¶ Dominica .viii., totum de sancta Maria Magdalena,[10] et tres memorie.[11]

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Cristina, cum nocturno.

¶ Feria .iiii. de sancto Iacobo, Inferius duplex. Ad secundas vesperas de apostolo, solennis memoria de sancta Anna.

¶ Feria .v.[12] de sancta Anna : Inuitatorium triplex : .ix. lectiones.

[1] et missa : 87, 88.

[2] dominicalis *for* quarte ferie : 97, 01.

[3] et tunc missa dominicalis dicitur in capitulo feria tercia : *add.* 97, 01.

[4] missa dominicalis dicitur in capitulo in dominica : *add.* 97, 01. Tres memorie : Ad i. vesp. mem. de Reliquiis, de Dominica, Ant. *Montes Gelboe*, de Trinitate : et processio. Missa dominicalis dicitur in capitulo, cum mem. de Trin. tantum. Ad altam missam, mem. de Reliquiis et de Omnibus sanctis tantum. *Brev.* p. mclix.

[5] Maria† : 87, 88.

[6] S. Praxede.

[7] iii. : 87, 88.

[8] S. Wandragesilo.

[9] Ant. *Rex autem Dauid.* Brev. i. mclxxii. Ant. 10.

[10] De V. ad Nonam, *Adducentur Regi* in festo S. M. Magdalene, v. *Defens. Direct.* c. 18, p. 33.

[11] Missa dominicalis dicitur in capitulo : *add.* 97, 01. 'Ad i. vesp. memoria de S. [Wandragesilo abbate], de dom. Ant. *Rex autem ;* de Trin. et processio.' *Brev.* p. mclix.

[12] vi.† : 97.

¶ Feria .vi. de martyribus,[1] Inuitatorium duplex: tres lectiones. [2]Missa dominicalis erit summa missa.[2]

¶ Sabbato, de sancta Maria, et memoria de sanctis.[3]

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio, [2]et tunc missa dominicalis cantetur in capitulo.[2]

¶ Ab hac die, vsque ad inceptionem historie *Domine, ne in ira*, accipiatur sextum *G*, pro littera dominicali.

[y. v.] Sequitur secundum *G*.[4]

[1] Septem Dormientibus. [2]–[2] *om.* 97, 01.
[3] SS. Samsone et Panthaleone.
[4] *Neither tailpiece nor heading*, 87; *tailpiece om.* 88: *no heading*, 97, 01.

Secundum *G*. xviii. x. vii. ii.

[Epacte 6, 7, 9, 11, *stylo antiquo;* 13, 14, 15, 16, 17, 18, 19, *stylo moderno.* Pascha, April i.]

Jan. 14.] ¶ Littera dominicalis[1] *G*, decimo quarto die Ianuarii, tota cantetur historia (*Domine, ne in ira*), et memoria tantum de sancto Felice. In laudibus omnes antiphone dicuntur.

¶ Feria .ii., de sancto Mauro, Inuitatorium simplex: .iii. lectiones.

¶ Feria .iii., de sancto Marcello, Inuitatorium simplex: tres lectiones: Capitulum *Omnis pontifex*.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancta Maria.

¶ Feria .vi. de sancto Wulstano: .ix. lectiones de communi.

¶ Sabbato, de martyribus Fabiano et Sebastiano: .ix. lectiones. Capitulum *Iustorum anime.*

¶ Vbi fiunt tres commemorationes, In .iii. feria fiat vna.[2]

Jan. 21.] ¶ Dominica .ii., de sancta Agnete: .ix. lectiones, sine expositione. Capitulum *Confitebor*.

¶ Feria .ii. de sancto Vincentio: .ix. lectiones.

¶ Feria .iii. de feria. Responsoria eiusdem ferie, et missa dominicalis.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancto Paulo, Inuitatorium triplex: ix. lectiones.

¶ Feria .vi. de feria, cum missa *Adorate Deum*.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna[3] commemoratio. Missa[4] (*Adorate*) dicatur in capitulo eadem die.

[1] dominicali: 87, 88.
[2] commemoratio: *add.* 87, 88. 'Feria iii. iv. et v. de commemoracionibus cum V. *Spiritus, et alme.*' Portif. 1556.
[3] vna et missa: 87.
[4] et missa: 88.

¶ Sabbato, de sancta Maria, et memoria de sancto Iuliano. In missa dicatur[1] *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.*[2]

Jan. 28.] ¶ Dominica in .lxx., totum de dominica, et memoria tantum de sancta Agnete.[3]

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Batilde, cum nocturno, et Responsorio *Regnum mundi.*

¶ Feria .iiii. de feria, et Responsoria ferialia dicantur.

¶ Feria .v. de sancta Brigida, cum nocturno, et Responsorio *Induit me.*

¶ Feria .vi., de festo Purificationis Marie, maius duplex. Ad secundas vesperas dicitur hymnus (*Quod chorus*). Nulla[4] memoria.

¶ Sabbato, de sancta Maria, et memoria de sancto Blasio.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio. Et Responsoria ferialia pretermittantur.

Feb. 4.] ¶ Dominica in .lx. totum de dominica.

¶ Feria .ii. de sancta Agatha: .ix. lectiones. Capitulum *Confitebor.*

¶ Feria .iii. de confessore†,[5] cum nocturno.

¶ Feria .iiii. de feria. Epistola et euangelium illius ferie.

[¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Missa eiusdem ferie.[6]]

¶ Sabbato, de sancta Maria, et memoria de sancta Scolastica.

¶ Vbi fiunt tres lectiones, in .iiii. feria fiat vna commemoratio.[7]

Feb. 11.] ¶ Dominica in Quinquagesima, totum de dominica.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Maria. Ad vesperas, de feria. Nulla fiat memoria de sancto Valentino, nisi ad vesperas (et in crastino ad matutinas) beate Marie.

¶ Feria .iiii., in capite ieiunii, totum de feria.

¶ Feria .v. .vi. et sabbato, de ieiunio. Et in sabbato dicuntur Responsoria ferialia.

[1] cantus super: *add.* 97, 01.
[2] Feria iii. iv. et Sabbato de commem. ('cum V. *Spiritus, et alme:*' omit. 1556) *Brev. Sar.* p. cccci.
[3] 2do.
[4] et nulla: 87, 88.
[5] SS. Vedasto et Amando.
[6] *om.* 95 (*at turn of leaf*), 97, 01.
[7] commemoratio: *om.* 97, 01.

Feb. 18.] ℂ Dominica prima quadragesime, totum de dominica.

ℂ Feria .ii. .iii. .iiii. et .vi., de ieiunio. Et in .iiii. feria dicitur Responsorium feriale.

ℂ Feria .v. de sancto Petro,[1] Inuitatorium triplex: .ix. lectiones.

ℂ Sabbato, de sancto Matthia. Vespere[2] erunt de apostolo, et solennis memoria de dominica.

ℂ In anno bisextili, fiat seruicium de sancto Mathia in .iii. feria.

ℂ Et ab hinc, vsque ad inceptionem historie *In principio*, accipiatur secundum *F*, pro littera dominicali: et inchoetur ad secundam dominicam quadragesime.

Feb. 25.] ℂ Dominica .ii. quadragesime, de seruicio dominicali.

ℂ Feria .ii. .iii. .iiii. et sabbato, de ieiunio. In .iiii. feria dicitur primum Responsorium feriale, et aliud in sabbato, cum Responsorio *Pater, peccaui.*

ℂ Feria .v. de sancto Dauid: .ix. lectiones.[3]

ℂ Feria .vi. de sancto Cedda: .ix. lectiones.

Mar. 4.] ℂ Dominica .iii. quadragesime, totum de dominica.

ℂ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

ℂ Feria .iiii. dicitur primum Responsorium feriale, et alia duo in sabbato.

Mar. 11.] ℂ Dominica .iiii. quadragesime, totum de dominica. Vespere erunt de sancto Gregorio, et solennis memoria de dominica.

ℂ Feria .ii. de sancto Gregorio, Inferius duplex. Capitulum *Ecce sacerdos.*

ℂ Feria .iii., et in[4] ceteris feriis per hebdomadam, de ieiunio. In .v. feria dicitur Responsorium feriale.

Mar. 18.] ℂ Dominica in Passione, totum de dominica.[5]

ℂ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

ℂ Feria .iiii. et sabbato, dicitur octauum Responsorium [y. vi.] historie, cum duobus ferialibus.

[1] Cathedra S. Petri. [2] secunde vespere : 87, 88.
[3] Oratio et cetera de communi : *add.* 97, 01.
[4] in *om.* 87, 88.
[5] Portif. Sarum, Merlin, Paris, 1556, *has here* (*instead of under* 3 G.), *the note* Festum Annunciacionis differatur, licet festum loci fuerit. Secunde vespere erunt de Annunciacione, et solennis memoria de dominica.

¶ Festa[1] sanctorum .ix. lectionum[2] differantur vsque ad eorum translationes.

Mar. 25.] ¶ Dominica in ramis Palmarum, totum de dominica.[3]

¶ Feria .ii. festum Annunciationis beate Marie[4]: minus duplex: Et fiat processio ante missam.

¶ Feria .iii., et ceteris feriis per hebdomadam, de ieuinio.

¶ Feria .iii. dicuntur Exequie Mortuorum, cum .ix. lectionibus, et missa in crastino.

Apr. 1.] ¶ Die Pasce, et per hebdomadam, totum de festo. Nihil[5] de sancto Ricardo.

¶ Festum sancti Ambrosii differatur vsque ad .x.[6] diem mensis Aprilis.[7] Benedictiones feriales non dicuntur vsque post (*Deus omnium*).

Apr. 8.] ¶ Dominica (in albis), prima post festum Pasce: minus duplex: totum seruicium de dominica, et memoria de resurrectione, cum missa.

¶ Nota quod dies Pasce, et dies Penthecostes, non habent octauam diem.

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii. de sancto Ambrosio, Inferius duplex. Capitulum *Ecce sacerdos.* Ad matutinas legantur lectiones de proprietate, non de Omelia.

¶ Feria .iiii. de feria. Responsorium *Locutus est.* Missa eiusdem ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsorium *Vidi portam.* Epistola et euangelium illius ferie.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[8]

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

Apr. 15.] ¶ Dominica .ii. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

[1] et festa: 87, 88.

[2] *i.e.* Edwardi, Cuthberti, et Benedicti (Transl. Jun. 20, Sept. 4, Jul. 11).

[3] Secunde vespere erunt de Annunciatione beate Marie, et solennis memoria de dominica: *add.* 97, 01.

[4] Festum Annunciationis differtur in ii. feriam, si contigerit in Ramis Palmarum, *etiam si sit* Festum loci. *Crede Michi*, § 141, p. 69.

[5] et nichil: 87, 88.

[6] ix.†: 87, 88.

[7] Aprilis: 87, 88, 97, 01.

[8] SS. Tiburtio, etc.

¶ Feria .ii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Responsorium *Locutus est.* Epistola et euangelium illius[1] ferie.

¶ Feria .v. de sancto Alphego, Inuitatorium duplex: tres lectiones[2] sine regimine chori. Capitulum *Omnis pontifex.*

¶ Feria .vi. de feria. Responsorium *Vidi portam.* Missa illius ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna.[3] Et tunc Responsorium *Vidi portam* dicitur[4] in quarta feria precedenti.

Apr. 22.] ¶ Dominica .iii. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de sancto Georgio,[5] minus duplex.

¶ Feria .iii. de feria. Responsorium *Dignus es.* Missa dominicalis.

¶ Feria .iiii. de sancto Marco euangelista,[6] Inferius duplex.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Maria.

¶ Sabbato, de sancto Vitale. Capitulum *Beatus vir, qui in sapientia.*

¶ Vbi fiunt tres commemorationes, In .iii. feria fiat vna commemoratio. Missa[7] dominicalis[8] in capitulo dicitur.

Apr. 29.] ¶ Dominica .iiii. post Pasca, de seruicio dominicali. Responsorium *Si oblitus:* tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de apostolis,[9] Inferius duplex.

¶ Feria .iiii. de feria. Responsorium *Narrabo.*[10]

¶ Feria .v. de sancta Cruce: minus duplex. Ad matutinas, memoria de martyribus,[11] antiphona *Lux perpetua* minor.

[1] eiusdem *for* illius: 87, 88.
[2] de communi: *add.* 87, 88.
[3] commemoratio: *add.* 87, 88.
[4] dicuntur: 87, 88.
[5] Gregorio†: 97, 01.
[6] euangelista: *om.* 87, 88.
[7] et missa: 87, 88.
[8] dicitur in capitulo: 87, 88.
[9] SS. Philippo et Iacobo.
[10] missa dominicalis: *add.* 97, 01.
[11] SS. Alexandro, Euentio et Theodolo.

❡ Feria .vi. de feria. Responsoria *Hymnum.*

❡ Sabbato, de sancta Maria.

❡ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

Mai 6.] ❡ Dominica .v. post Pasca, totum de dominica.

❡ Festum sancti Iohannis differatur in terciam feriam. Tercium Responsorium a duobus cantetur. In laudibus omnes antiphone dicantur.[1] Ad vesperas sancti Iohannis[2] episcopi, memoria de dominica, et de resurrectione.

❡ Feria .ii. de sancto Iohanne de Beuerlaco: tres lectiones cum regimine chori: cum memoria de ieiunio: versiculus *Surrexit Dominus de sepulcro,* et memoria de resurrectione.[3] Ad vesperas de apostolo,[4] memoria de sancto Iohanne[2] episcopo, cum antiphona *Lux perpetua* maior,[5] versiculus *Gaudete iusti.*

❡ Feria .iii. de sancto Iohanne euangelista,[4] Inuitatorium triplex.[6]

❡ Feria .iiii. de feria. Responsorium *Deduc me,* et Responsorium feriale pretermittatur. Tamen, vbi fiunt tres commemorationes, in hac die dicantur Responsoria de .iii. feria, scilicet *Hymnum;* et cetera omittantur.

❡ Feria .v., dies Ascensionis, festum principale. Nihil[7] de martyribus.[8]

❡ Feria .vi. de octauis.[9]

❡ Sabbato, de octauis,[9] et memoria de martyribus.[10] Ad vesperas, nulla memoria.

Mai 13.] [y. vii.] ❡ Dominica infra octauas Ascensionis, totum de dominica. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona: memoria[11] de octauis.[9]

❡ Feria .ii. .iii. et .iiii., de seruicio octauarum.[9]

❡ Feria .v. de octauis,[9] Inuitatorium triplex. In laudibus omnes antiphone dicuntur. Ad vesperas, antiphona[12] *Sub tuam.*

[1] *Crede Michi,* § 98, p. 57. In processione ante missam dicitur Ant. *Sedit angelus,* cum suo versu. In introitu chori, Ant. *Christus resurgens,* cum suo versu a toto choro.

[2] de Beverlaco.

[3] missa de ieiunio dicitur in processione: *add.* 97, 01.

[4] S. Johann. ante port. lat.

[5] Ant. *Filie Hierusalem.* Ant. *Lux perpetua* maior: Crede Michi, § 145, p. 70. Brev. Sar. p. dccccxliii.

[6] missa dominicalis dicitur in processione: *add.* 97, 01 [S. Johannis port. lat.].

[7] et *before* nichil: 87, 88.

[8] SS. Gordiano et Epimacho.

[9] Ascensionis.

[10] SS. Nereo, etc.

[11] et *before* memoria: 87, 88.

[12] antiphona: *om.* 87, 88.

¶ Feria .vi. de sancta Maria. Secundum *Alleluia* versus *Non relinquam.*

¶ Sabbato, de vigilia Penthecostes.

Mai 20.] ¶ Die Penthecostes, et per hebdomadam, totum de solennitate festi. Et per estatem vna tantum dominica differatur, scilicet in die sancti Iohannis baptiste.

¶ Festum sancti Augustini differatur vsque in .iii. feriam post octauas.

¶ De festis trium lectionum per hanc hebdomadam fiat memoria, sicut in ebdomada Pasce. Non fiat memoria de Spiritu Sancto per hanc ebdomadam ad vesperas et ad matutinas beate Marie.

Mai 27.] ¶ Die Sancte Trinitatis, totum de festo. Ad secundas vesperas fiat priuatim[1] memoria de festo loci, et[2] de sancto Germano.

¶ Feria .ii. de festo loci, et[3] memoria de sancto[4] et de octauis.[5]

¶ Feria .iii. de sancto Augustino, Inferius duplex. Ad vtrasque vesperas et ad matutinas fiat memoria[6] de octauis[5] sub silentio. Ad vesperas, antiphona *Sub tuam* solenniter.

¶ Feria .iiii. de sancta Maria, et memoria de octauis.[5]

¶ Feria .v., festum Corporis Christi, maius duplex. Ad secundas vesperas, antiphona *Sapientia;* psalmi, hymnus, et versus, sicut ad primas vesperas: et dicantur per totas octauas,[7] quando de octauis fit seruicium.

¶ Feria .vi. de octauis[7]: tres lectiones: et memoria de octauis Trinitatis.

¶ Per octauas, et in octaua, dicatur sequentia *Ecce panis angelorum.*

¶ Sabbato, de octauis[7]: tres lectiones, et memoria de martyribus,[8] et de octauis Trinitatis. Ad vesperas de octauis[7]: memoria de dominica, antiphona *Loquere Domine:* memoria de Trinitate: et processio fiat.

Jun. 3.] ¶ Dominica prima post festum Sancte Trinitatis: totum de octauis Corporis Christi. Nonum Responsorium a duobus cantetur: memoria de dominica, et de Trinitate. Missa[9] dominicalis in capitulo dicitur. Ad primam, antiphona *Te iure.*

[1] solennis *for* priuatim: 97, 01.
[2] et *before* nichil: 97, 01.
[3] et: *om.* 87, 88.
[4] S. Germano.
[5] Trinitatis.
[6] *add.* priuatim *Brev. Sar.* 1531, p. mxliii. (*sed omit.* Portif. 1557).
[7] Corporis Christi.
[8] SS. Marcellino et Petro.
[9] et *before* missa: 87, 88.

¶ Feria .ii. de octauis.[1] Responsoria de primo nocturno.

¶ Feria .iii. de octauis.[1] Responsoria de secundo nocturno.

¶ Feria .iiii. de octauis.[1] Responsoria de tercio nocturno. Ad vesperas hec sola antiphona, *Sacerdos:* psalmus *Dixit Dominus,* et cetera omnia sicut in primis vesperis festi.[1]

¶ Feria .v. [2]de octaua,[1] Inuitatorium triplex: ix. lectiones.[2] Ad secundas vesperas, antiphona *Sapientia:* psalmus *Dixit Dominus,* et ceteri psalmi octaue: Hymnus *Sacris solenniis:* versus *Panem de celo:* antiphona *O sacrum:* psalmus *Magnificat:* antiphona *Sub tuam,* et memoria[3] de confessore†.[4]

¶ Feria .vi., de sancta Maria, et memoria de sanctis,[4] cum psalmo *Ad te leuaui*†.

¶ Sabbato de sancto Edmundo[5]: ix. lectiones: Medie lectiones de martyribus.[6] Ad vesperas de dominica: memoria de sancto Edmundo, de Trinitate, et processio fiat.

Jun. 10.] ¶ Dominica .ii. post Trinitatem, tota cantetur[7] historia (*Deus omnium*). In laudibus, vna antiphona.

¶ Feria .ii. de sancto Barnaba apostolo, Inuitatorium triplex: ix. lectiones.

¶ Hic incipiunt Vigilie Mortuorum quotidiane.

¶ Feria iii. de martyribus,[8] Inuitatorium duplex: .iii. lectiones.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancta Maria, et memoria de sancto Basilio.

¶ Feria .vi. de martyribus,[9] Inuitatorium duplex: tres lectiones.

¶ Sabbato de sancto Ricardo: ix. lectiones. Medie lectiones de martyribus.[10]

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[11] Ad vesperas fiat memoria de sancto Ricardo, de Trinitate, et processio fiat.

Jun. 17.] ¶ Dominica .iii. tota cantetur historia. In laudibus, vna antiphona.

¶ Feria. ii. de martyribus,[12] Inuitatorium duplex: tres lectiones, cum Responsorio *Hec est vera.*

[1] Corporis Christi.
[2]—[2] Inuitatorium triplex, ix. lectiones de octaua: 87, 88.
[3] memoria: *om.* 87, 88.
[4] SS. Medardo et Gildardo.
[5] archiep. conf.
[6] SS. Primo et Feliciano.
[7] dicitur *for* cantetur: 87, 88.
[8] SS. Vito, etc.
[9] SS. Basilide, etc.
[10] SS. Cirico et Iulitta.
[11] commemoratio: *om.* 87, 88.
[12] SS. Marco et Marcelliano.

¶ Feria .iii. de festo loci. Ad vesperas, antiphona *Iste sanctus.* Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert.*

¶ Feria .iiii. de sancto Edwardo: ix. lectiones.

¶ Feria .v., de sancta Maria. Ad vesperas sancti Albani, antiphona *Beatus vir.* Capitulum *Iste sanctus.* Responsorium *Percepturus.*

¶ Feria .vi. de sancto Albano: ix. lectiones.

¶ Sabbato, de virgine,[1] cum nocturno, et Responsorio *Regnum mundi.* Missa de vigilia.[2] Ad vesperas nulla fiat memoria de dominica, neque de Trinitate (Quia ista dominica transfertur) neque fiat processio ad crucem.[3]

¶ Vbi fiunt tres com[y. viii.]memorationes, in .ii. feria fiat vna.[4]

Jun. 24.] ¶ Dominica .iiii.† post Trinitatem, de sancto Iohanne baptista, minus duplex. Nihil de dominica, neque de Trinitate. Ad secundas vesperas, memoria de festo loci solenniter.

¶ Feria .ii. de festo loci, et memoria de octauis.[2]

¶ Feria .iii. de martyribus,[5] Inuitatorium duplex: tres lectiones. Ad completorium super (*Te lucis*) dicatur cantus dominicalis, propter octauas.

¶ Feria .iiii. de sancta Maria, et memoria de octauis.[2] Ad completorium sancti Leonis habeatur cantus dominicalis.[6]

¶ Feria .v. de sancto Leone, cum nocturno.

¶ Feria .vi. de apostolis,[7] minus duplex.

¶ Sabbato, de sancto Paulo, Inuitatorium triplex: ix. lectiones. Ad vesperas de dominica, memoria de apostolis,[7] de octauis sancti Iohannis, de Trinitate: et processio fiat.

Jul. 1.] ¶ Dominica .v.† post Trinitatem, de seruicio dominicali. Medie lectiones de octaua sancti Iohannis, cum Responsorio *Inter natos.* (Nunquam dicatur Responsorium *Priusquam* in octaua die, secundum ordinale Sarum.) In laudibus vna antiphona, et tres memorie.[8] Missa de octauis[2] dicatur in capitulo. Ad vesperas de Visitatione beate Maria memoria de dominica priuatim, et nihil de martyribus.[9]

[1] S. Etheldreda.
[2] Nat. S. Johannis Bapt.
[3] nisi festum dedicationis in dominica contigerit, quia tunc ibi debet differri vna dominica: *add.* 97, 01.
[4] commemoratio: *add.* 97, 01.
[5] SS. Iohanne et Paulo.
[6] Cf. *Crede Michi*, § 42, pp. 39, 40.
[7] SS. Petro et Paulo.
[8] mem. de octa. Apostolorum, de oct. S. Johannis Bapt., et de Trinitate: *Brev. Sar.* p. mclix.
[9] SS. Processo et Martiniano.

¶ Feria ii., de Visitatione beate Marie, festum maius duplex, et octaue cum regimine chori.

¶ Feria .iii. de octauis Visitationis.

¶ Feria .iiii. de sancto Martino: ix. lectiones: Medie[1] lectiones de octauis apostolorum,[2] et memoria de octauis.[3]

¶ Feria .v. de octauis Visitationis.

¶ Feria .vi. de octaua apostolorum,[2] et memoria tantum de octauis Visitationis. Ad vesperas sancti Thome,[4] memoria de octauis Visitationis Marie solenniter, et[5] de apostolis[2] sub silentio.

¶ Sabbato, de sancta Thoma,[4] minus duplex. Ad vesperas, de festo reliquiarum, cum memoria de sancto Thoma,[4] et de octauis[3] solenniter: De dominica et de Trinitate priuatim.

Jul. 8.] ¶ Dominica .vi.† festum reliquiarum: maius duplex.

¶ Quotidie per octauas fiat memoria de reliquiis.

¶ Feria .ii. totum de octauis,[3] Inuitatorium triplex: ix. lectiones, et cetera Omnia† sicut in die, preter Responsorium, quod non dicatur ad secundas[6] vesperas.

¶ Feria .iii. de martyribus,[7] Inuitatorium duplex: tres lectiones, cum Responsorio *Hec est vera.*

¶ Feria .iiii. de sancto Benedicto[8]: ix. lectiones.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Et dicatur secundum Responsorium feriale. Epistola et euangelium de .iiii. feria.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[9] Ad vesperas de sancto Swithuno, memoria de reliquiis: de dominica, antiphona *Montes Gelboe:* de Trinitate: et processio fiat.

Jul. 15.] ¶ Dominica .vii.† post Trinitatem†, de sancto Swithuno sociisque[10] eius: ix. lectiones de communi.[11]

¶ Feria .ii. de sancto Osmundo: ix. lectiones. Omnia de communi vnius confessoris et pontificis, cum missa dominicali.

[1] et *before* medie: 87, 88.
[2] SS. Petr. et Paul.
[3] Visitationis B. M.
[4] archiep. mart.
[5] primo: *add.* 97, 01.
[6] secundas: *om.* 87, 88.
[7] Septem Fratribus.
[8] Transl. of S. Benet.
[9] commemoratio: *om.* 87, 88, 97, 01; et missa dominicalis dicitur in capitulo feria iii.: *add.* 97, 01.
[10] Sociorumque: 87.
[11] missa dominicalis dicitur in capitulo: *add.* 97, 01.

¶ Feria .iii., de sancto Kenelmo, Inuitatorium duplex: tres lectiones.

¶ Feria .iiii., de sancto Arnulpho, Inuitatorium simplex: tres lectiones de communi. Capitulum *Omnis pontifex.*

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Margareta: ix. lectiones.

¶ Sabbato, de sancta Maria, et memoria de virgine.[1]

¶ Vbi fiunt tres commemorationes, In .iii.[2] feria fiat vna commemoratio.[3] Ad vesperas, memoria de abbate.[4] De dominica, antiphona *Rex autem:* de Trinitate: et processio fiat.

Jul. 22.] ¶ Dominica .viii.†, de sancta Maria Magdalena, Inuitatorium triplex: ix. lectiones.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de virgine,[5] cum nocturno.

¶ Feria .iiii. de sancto Iacobo apostolo,[6] Inferius duplex: Ad secundas vesperas, solennis memoria de sancta Anna.

¶ Feria .v. de sancta Anna, Inuitatorium triplex: ix. lectiones.

¶ Feria .vi. de Septem Dormientibus, Inuitatorium duplex: iii. lectiones, [7]cum missa dominicali.[7]

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[3] [7]Et tunc missa dominicalis dicitur in capitulo in dominica.[7]

¶ Ab hac die vsque ad inceptionem historie (*Domine, ne in ira*) accipiatur sextum *G*, pro littera dominicali.

Sequitur Tercium *G*.[8]

[1] S. Praxede.
[2] iiii.: 97, 01.
[3] commemoratio: *om.* 87, 88.
[4] S. Wandragesilo.
[5] S. Christina.
[6] apostolo: *om.* 87, 88.
[7]—[7] *om.* 97, 01.
[8] *Neither tailpiece nor heading*, 87; *tailpiece om.* 88; *heading om.* 97, 01.

[Tercium *G*. xv. xii. ix. iiii. i.]

[Epacte 28, 29, 1, 3, 4, *stylo antiquo ;* 6, 7, 8, 9, 10, 11, 12, *stylo moderno*. Pascha, April viii.]

Jan. 14.]
[z. i.] ¶ [1]Littera dominicalis[2] *G*, decimo quarto die Januarij, tota cantetur historia (*Domine, ne in ira*), memoria tantum de sancto Felice, et de sancta Maria. In laudibus omnes antiphone dicuntur.

¶ Hac die incipiunt Vigilie Mortuorum quotidiane.

¶ Feria .ii. de sancto Mauro, Inuitatorium simplex: tres lectiones.

¶ Feria .iii. de sancto Marcello, Inuitatorium simplex: tres lectiones. Capitulum *Omnis pontifex*.

¶ Feria .iiii.[3] de festo loci: memoria de sancto.[4]

¶ Feria .v. de sancta Maria, et memoria de sancta Prisca.

¶ Feria .vi. de sancto Wulstano: ix. lectiones de communi.

¶ Sabbato de martyribus Fabiano et Sebastiano: ix. lectiones: Capitulum *Iustorum anime*.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna commemoratio,[5] et memoria de martyre[6] et de sancta Maria.

¶ [7]Nota quod in anno bisextili quando luna currit per .ix., accipiatur quartum *G*, pro tercio *G:* Et obseruentur que ibidem scripta sunt.[7]

Jan. 21.] ¶ Dominica .ii., totum de sancta Agnete. Capitulum *Confitebor:* memoria de dominica, et de sancta Maria.

¶ Feria .ii. de sancto Vincentio: ix. lectiones.

¶ Feria .iii. de feria. Responsoria eiusdem ferie, cum missa dominicali.

[1] Nota quod quando luna currit per ix., et littera dominicalis G, et in eodem anno fuerit bissextus, tunc accipietur 4 *G*. 97, 01 [last G obscure, 01].

[2] dominicali: 87, 88.

[3] iii.†: 01.

[4] S. Sulpitio ep. conf.

[5] commemoratio: *om*. 87, 88.

[6] S. Marcello.

[7]—[7] *om*. 87, 88, 97, 01.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancto Paulo, Inuitatorium triplex: ix lectiones.

¶ Feria .vi. de feria. Responsoria eiusdem ferie. Epistola et euangelium de eadem feria.

¶ Sabbato, de sancta Maria, et memoria de sancto Iuliano.

¶ Vbi fiunt tres commemorationes, in .vi.[1] [feria] fiat vna, et in .vi. feria dicatur missa dominicalis.

Jan. 28.] ¶ Dominica .iii., de seruicio dominicali. Medie lectiones de sancta Agnete.[2] In laudibus omnes antiphone dicuntur.

¶ Feria .ii. de feria. Responsoria eiusdem ferie. Et dicatur missa de .iiii. dominica.

¶ Feria .iii. de sancta Batilde, Inuitatorium simplex: tres lectiones de communi, cum Responsorio *Regnum mundi.*

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancta Brigida, cum Responsorio *Induit me.*

¶ Feria .vi., festum Purificationis: maius duplex. Ad secundas vesperas hymnus *Quod chorus vatum*, sine aliqua memoria.

¶ Sabbato, de sancta Maria.

¶ [3]Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.[3] [4]In missa,[4] *Kyrie omnipotens: Spiritus, et alme: et Benedictus Marie filius.* (Claudatur *Alleluia.*)

Feb. 4.] ¶ Dominica in .lxx., tota cantetur historia.

¶ Feria .ii. de sancta Agatha: ix. lectiones. Capitulum *Confitebor.*

¶ Feria .iii. de confessore†,[5] cum nocturno.

¶ Feria .iiii. de feria. Responsoria de primo nocturno historie dominicalis. Epistola et euangelium eiusdem ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Et dicantur Responsoria ferialia.

¶ Sabbato, de sancta Maria: et memoria de sancta Scolastica.

¶ Vbi fiunt tres commemorationes, in .vi.[6] feria fiat vna [7]commemoratio.[7]

[1] iii. feria.: 87, 88, 97, 01. [2] 2do.
[3]—[3] *om.*: 87, 88.
[4]—[4] et missa de iiii. dominica et v. pretermittantur. In missa, cantus super: 97, 01.
[5] SS. Vedasto et Amando. [6] iiii.: 87, 88.
[7]—[7] et Responsoria ferialia dicuntur in iiii. feria: 97, 01.

Feb. 11.] ℂ Dominica in .lx., tota cantetur historia.

ℂ Feria .ii. de feria. Missa *Salus populi.*

ℂ Feria .iii. de festo loci.

ℂ Feria .iiii. de sancto Valentino : tres lectiones cum nocturno. Capitulum *Iste sanctus.*

ℂ Feria .v. de feria,[1] cum missa quarte ferie.

ℂ Feria .vi. de sancta Iuliana, cum nocturno : tres lectiones.

ℂ Sabbato de sancta Maria.

ℂ Vbi fiunt tres commemorationes, In .ii. feria fiat vna commemoratio.[2]

Feb. 18.] ℂ Dominica in Quinquagesima, totum de dominica.

ℂ Feria .ii. de festo loci.

ℂ Feria .iii. de sancta Maria.

ℂ Feria .iiii. in capite ieiunii, de feria.

ℂ Feria .v. de sancto Petro,[3] Inuitatorium triplex : .ix. lectiones.

ℂ Feria .vi. de ieiunio. Et ibi dicuntur Responsoria ferialia.

ℂ Sabbato, de sancto Mathia, Inferius duplex: memoria de ieiunio. Vespere erunt de apostolo, et solennis memoria de dominica. Et dicitur completorium quadragesimale.

ℂ In anno bisextili, in .ii. feria sequenti[4] erit seruicium de sancto Mathia. Et tunc Responsoria ferialia dicuntur[5] in sabbato.

ℂ Et ab hinc vsque ad inceptionem historie (*In principio*) accipiatur tercium *F*, pro littera dominicali, et inchoetur ad primam dominicam quadragesime.

Feb. 25.] ℂ Dominica prima quadragesime, totum de dominica.

ℂ Feria .ii. .iii. .iiii. et sabbato, de ieiunio. In .iiii. feria dicatur Responsorium feriale. Sed quando festum sancti Mathie celebratur in .ii. feria, tunc in sabbato[6] dicitur Responsorium feriale.

ℂ Feria .v. de sancto [z. ii.] Dauid : ix. lectiones.[7]

ℂ Feria .vi. de sancto Cedda.[8]

Mar. 4.] ℂ Dominica .ii. quadragesime, totum de dominica.

[1] 'de festo' *Portif.* 1525-6, *ex errore.*
[2] commemoratio : *om.* 87, 88.
[3] Cathedra S. Petri, Feb. xxii.
[4] Feb. xxvi.
[5] dicantur : 88.
[6] *hoc est*, Sabbato, Feb. xxiv.
[7] et cetera de communi : *add.* 97, 01.
[8] oratio et cetera de communi : *add.* 97, 01.

¶ Feria .ii., et ceteris feriis per ebdomadam, de ieiunio.

¶ Feria .iiii. dicitur primum Responsorium feriale, et alia[1] duo in sabbato, cum Responsorio *Pater, peccaui.*

Mar. 11.] ¶ Dominica .iii. [quadragesime[2]] totum de dominica.

¶ Feria .ii., de sancto Gregorio, Inferius duplex : ix. lectiones : Capitulum *Ecce sacerdos.*

¶ Feria .iii., et ceteris feriis per hebdomadam, de ieiunio. In v. feria dicatur primum Responsorium feriale, et alia duo in sabbato.

Mar. 18.] ¶ Dominica .iiii. quadragesime, totum[3] de seruicio dominicali. Ad vesperas de sancto Edwardo,[4] antiphona *Iste sanctus.* Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert.*

¶ Feria .ii. de sancto Edwardo[4] : ix. lectiones.

¶ Feria .iii. de sancto Cuthberto : ix. lectiones.

¶ Feria .iiii. de sancto Benedicto : ix. lectiones.

¶ Feria .v. .vi. et sabbato, de ieiunio. In sabbato dicatur Responsorium feriale.

Mar. 25.] ¶ Dominica in Passione Domini, totum de dominica. [5]Ad secundas vesperas, solennis memoria de dominica.[5]

¶ Feria .ii., festum Annunciationis[6] : minus duplex.

¶ Feria .iii., et ceteris feriis per ebdomadam, de ieiunio. In .v. feria dicitur octauum Responsorium historie, cum duobus ferialibus.

Apr. 1.] ¶ Dominica in ramis Palmarum, totum de dominica. Nihil[7] de sancto Ricardo.

¶ Feria .ii. .iii. .v. .vi. et sabbato, de ieiunio.

¶ Feria .iiii. de sancto Ambrosio, Inferius duplex. Secunde vespere erunt de Cena Domini, et solennis memoria de [8]festo.[9]

Apr. 8.] ¶ Die Pasce, et per ebdomadam, de solennitate festi.

¶ Quando in aliqua dominica vsque ad Ascensionem Domini aliquod festum celebratur, ad vtrasque vesperas et[10] matutinas fiat memoria de dominica, et nunquam ad missam.

[1] aliud *for* alia duo : 87, 88 ; aliud : *Brev. Sar.* dcxxiii.
[2] 87, 88.
[3] totum : *om.* 87, 88.
[4] S. Edwardo, rege et martyre.
[5]—[5] *om.* 87, 88.
[6] Festum Annunciationis differatur in ii. feriam si in dominica Passionis contigerit, *etiam si sit* Festum Loci. (*Crede Michi*, § 141, p. 69.)
[7] et nichil : 87, 88.
[8] S. Ambrosii.
[9] solennis memoria de dominica†. *Brev. Sar.* dccxlix. Cf. dcclxxii.
[10] ad : *add.* 87, 88.

Apr. 15.] ¶ Dominica (in albis), prima post Pasca, minus duplex: totum officium fiat de festo, et memoria de resurrectione cum missa.

¶ Feria .ii. de feria. Responsoria[1] *Dignus es:* cum[2] missa dominicali.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Responsoria[3] *Locutus est.* Epistola et euangelium illius ferie.

¶ Feria .v. de sancto Alphego, Inuitatorium duplex: tres lectiones de communi. Capitulum *Omnis pontifex.*

¶ Feria .vi. de feria. Responsoria *Vidi portam.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

Apr. 22.] ¶ Dominica .ii. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii., de sancto Georgio, minus duplex.

¶ Feria .iii. de feria. Responsoria[1] *Dignus es.* Missa dominicalis.

¶ Feria .iiii. de sancto Marco, Inferius[4] duplex.

¶ Feria .v. de festo loci.

¶ Feria .vi., de sancta Maria.

¶ Sabbato, de sancto Vitale: tres lectiones cum regimine chori. Capitulum *Beatus vir, qui in sapientia.*

¶ Vbi fiunt tres commemorationes, In .iii. feria fiat vna commemoratio. Missa[5] dominicalis dicatur in [6]capitulo.[6]

Apr. 29.] ¶ Dominica .iii. post Pascha, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de apostolis,[7] Inferius duplex.

¶ Feria .iiii. de feria. Responsoria *Dignus es.* Missa dominicalis.

[1] Responsorium : 88.
[2] cum : *om.* 01.
[3] Responsorium : 97, 01.
[4] Inuitatorium duplex† : 87, 88.
[5] et *before* missa : 87, 88.
[6]—[6] die sancti Marci in processione : 97, 01.
[7] SS. Philippo et Iacobo.

¶ Feria .v. de sancta Cruce, minus duplex. Ad matutinas memoria de martyribus,[1] antiphona *Lux perpetua* minor.

¶ Feria .vi. de feria. Responsoria *Locutus est.* Epistola et euangelium eiusdem ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, In .vi. feria fiat vna commemoratio. Tunc in .iiii. feria dicantur Responsoria *Vidi portam.*

Mai 6.] ¶ Dominica .iiii., totum de sancto Iohanne euangelista, et due memorie.[2]

¶ Feria .ii. de sancto Iohanne[3] episcopo: tres lectiones cum regmine chori.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Responsoria *Narrabo.* Missa dominicalis.

¶ Feria .v. de martyribus,[4] Inuitatorium duplex: tres lectiones.

¶ Feria .vi. de feria. Responsoria *Hymnum.* Epistola et euangelium illius ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

Mai 13.] ¶ Dominica .v., de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus omnes antiphone dicuntur.

¶ Feria .ii. Rogationum, de feria. Responsoria *Deduc me.*

¶ Feria .iii. de sancta Maria.[5]

¶ Feria .iiii. de vigilia.[6] Responsorium *Narrabo:* Responsorium *In toto:* Responsorium *Dicant.*

[z. iii.] ¶ Vbi fiunt tres commemorationes, tunc in .ii. feria dicitur[7] Responsorium *Hymnum,* et in vigilia Ascensionis: Responsorium *Deduc me.* Et Responsorium feriale omittatur.

¶ Feria .v., dies Ascensionis, Festum principale.

¶ Feria .vi. de octauis.[6]

[1] SS. Alexandro, etc.
[2] solennis memoria de dominica, et postea de resurrectione: *Brev. Sar.* p. dccclxvi.
[3] de Beverlaco.
[4] SS. Gordiano et Epimacho.
[5] Et R. *Dicant nunc* pretermittatur: *add.* Brev. Sar. p. dccccxlv.
[6] Ascensionis.
[7] dicuntur: 87, 88.

¶ Sabbato, de sancto Dunstano: tres lectiones de proprietate. Memoria de virgine,[1] et de octauis.[2] Secunde vespere erunt de sancto Dunstano, et memoria tantum de octauis. Nulla[3] erit memoria de dominica, neque vlla processio.

Mai 20.] ¶ Dominica infra octauas Ascensionis, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus vna[4] antiphona, et memoria de Ascensione. Vespere erunt de dominica, et memoria de Ascensione.

¶ Feria .ii. de octauis[2]: antiphone et Responsoria de .vi. feria.

¶ Feria .iii. de [5]feria[5]: antiphone et Responsoria de sabbato.

¶ Feria .iiii. de octauis[2]: antiphone et Responsoria de .vi. feria.

¶ Feria .v. de octauis,[2] Inuitatorium triplex. Ad secundas vesperas de octauis, memoria de sancto Aldelmo, et de sancto Vrbano martyre.

¶ Feria .vi. totum de sancto Aldelmo. Secundum *alleluia* in missa (*Non relinquam*).

¶ [6]Sabbato, de vigilia.[6]

Mai 27.] ¶ Die Penthecostes, et per hebdomadam, totum de solennitate festi. Nulla dominica per estatem differatur isto anno, quia tempus equale est.[7]

¶ Festum sancti Augustini differatur in .iii. feriam post Trinitatem. De festis trium lectionum per ebdomadam fiat memoria, sicut per ebdomadam Pasce.

Jun. 3.] ¶ Die Sancte Trinitatis, totum de festo. Ad secundas vesperas fiat memoria de festo loci, sub silentio.[8]

¶ Feria .ii. de festo loci, et memoria de octauis.[9]

¶ Feria .iii. de sancto Augustino, Inferius duplex. Capitulum *Ecce sacerdos:* memorie de sancto Bonifacio, et de octauis[9] fiant sub silentio, tam ad vesperas quam ad matutinas. Ad secundas vesperas antiphona *Sub tuam* solenniter, et[10] de octauis priuatim.

¶ Feria .iiii., de sancta Maria, et memoria de octauis.[9]

[1] S. Potentiana.
[2] Ascensionis.
[3] sed *before* nulla: 87, 88.
[4] solennis: *add.* 87, 88.
[5] oct. [Ascensionis]: 87, 88.
[6]—[6] *om.* 87, 88. 6 *bis* [Pentecostes].
[7] De tempore equali, quando erunt xxiv. vel xxv. dominicae inter festum S. Trinitatis et Adventum, vide *Crede Michi*, § 125, p. 65.
[8] solenniter *for* sub silentio: 97, 01.
[9] Trinitatis.
[10] primo: *add.* 97, 01.

¶ Feria .v., Festum[1] Corporis Christi: maius duplex. Ad secundas vesperas, antiphona, *Sapientia:* psalmi, hymnus, et versus sicut ad primas vesperas. Et sic[2] per totas octauas,[3] quando de octauis agitur. Non dicitur in fine hymni[4] *Gloria tibi, Domine, qui natus,* nisi quando fit seruicium de octauis.[5]

¶ Feria .vi. de octauis[3]: tres lectiones: memoria de confessore†[6] et de octauis Trinitatis.

¶ Per octauas et in octaua[3] dicatur Sequentia *Ecce panis angelorum.*

¶ Sabbato, de sancto Edmundo[7]: ix. lectiones. Medie lectiones de martyribus,[8] et memoria de vtrisque octauis. Vespere erunt de [9]dominica infra octauas,[3] et memoria de sancto Edmundo.[9] Et inchoetur historia cum antiphona (*Loquere, Domine*) memoria de Trinitate: et processio fiat.

Jun. 10.] ¶ Dominica infra octauas Corporis Christi, totum de octauis. Nonum Responsorium a duobus cantetur, et memoria de dominica, et de Trinitate. Missa dominicalis in capitulo dicatur. Ad primam, antiphona *Te iure:* Ad vesperas de apostolo[10] memoria de octauis,[3] et de dominica.

¶ Feria .ii. de sancto Barnaba, Inuitatorium triplex: ix. lectiones. Medie[11] lectiones de octauis[3]: versus et Responsoria de primo nocturno.

¶ Feria .iii. de octauis[3]: [12]memoria et tres lectiones[12] de martyribus[13] tantum.

¶ Feria .iiii. de octauis[3]: tres lectiones. Ad vesperas hec sola antiphona, *Sacerdos:* psalmus *Dixit Dominus:* et cetera omnia, sicut ad primas vesperas festi.

¶ Feria .v. de octaua.[3] Inuitatorium triplex: ix. lectiones. Nihil[14] de sancto Basilio, nisi tantum memoria. Ad secundas vesperas, antiphona *Sapientia:* psalmus *Dixit Dominus:* Hymnus *Sacris solenniis:* versus *Panem de celo:* antiphona *O sacrum:* psalmus *Magnificat:* Antiphona *Sub tuam:* et memoria de [15]sanctis.[16]

[1] de oct. *for* Festum: 87, 88.
[2] fiat: *add.* 87, 88.
[3] Corporis Christi.
[4] himnorum: 87, 88.
[5] tantum: *add.* 87, 88 [Corporis Christi].
[6] SS. Medardo et Gildardo.
[7] archiep. conf.
[8] SS. Primo et Feliciano.
[9]—[9] sancto Edmundo et memoria de octauis: 97, 01.
[10] S. Barnaba.
[11] Inuitatorium ix. p̄. †Medie. *Brev.* 1531.
[12]—[12] iii. lectiones et memoria: 87, 88.
[13] SS. Basilide, etc.
[14] et *before* nichil: 87, 88.
[15]—[15] *om.* 97, 01.
[16] SS. Vito, etc.

¶ Feria .vi., de sancta Maria, et memoria de[15] martyribus,[1] cum psalmo *Ad te leuaui*.

¶ Sabbato, de sancto Ricardo, et medie lectiones de martyribus.[2] Ad vesperas de dominica, memoria de sancto Ricardo, de Trinitate, et processio fiat.

[Jun. 17.] ¶ Dominica .ii. post Trinitatem, tota dicitur historia. In laudibus, vna antiphona.

¶ Feria .ii. de martyribus,[3] Inuitatorium duplex: tres lectiones cum Responsorio *Hec est vera*.

¶ Feria .iii. de martyribus,[4] Inuitatorium duplex: tres lectiones. Responsoria de secundo nocturno, cum Responsorio *Hec est vera*.

¶ Feria .iiii. de festo loci, et memoria de sancto Edwardo.[5]

¶ Feria .v., de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii.[6] feria fiat vna commemoratio.

¶ Feria .vi. de sancto Albano: ix. lectiones. Ad primas vesperas, antiphona *Beatus vir*[7]: Capitulum [z. iiii.] *Iste sanctus*: Responsorium *Percepturus*: antiphona *Aue prothomartyr*: psalmus *Magnificat*.

¶ Sabbato, de virgine,[8] cum nocturno, et Responsorio *Regnum mundi*.

[Jun. 24.] ¶ Dominica .iii. post Trinitatem, de sancto Iohanne baptista, minus duplex. Ad primas vesperas, et ad matutinas, fiat memoria de dominica, et de Trinitate sub silentio (Nisi aliqua dominica debeat differri), tunc enim nulla fiat memoria de dominica, nec de Trinitate. Missa dominicalis in capitulo dicatur. Ad secundas vesperas, memoria de festo loci solenniter, et de dominica, [9]vt predictum est.[9]

¶ Feria .ii. de festo loci, et memoria de octauis.[10]

¶ Feria .iii., de martyribus,[11] Inuitatorium duplex, et propria Responsoria, cum completorio dominicali.

¶ Feria .iiii. de sancta Maria, et memoria de octauis.[10] Ad completorium sancti Leonis, super *Te lucis* habeatur cantus dominicalis, propter octauas.[12]

[1] SS. Vito, etc.
[2] SS. Cirico et Iulitta.
[3] SS. Marco et Marcellino.
[4] SS. Gervasio et Prothasio.
[5] rege et martyre.
[6] iii.: 87, 88.
[7] Beatus vir *and* Iste sanctus *transposed*: 97, 01.
[8] S. Etheldreda.
[9]—[9] sub silentio an*te* me*moriam* de festo loci: 97, 01.
[10] Nat. S. Johannis Bapt.
[11] SS. Iohanne et Paulo.
[12] Cf. *Crede Michi*, § 42, pp. 39, 40.

¶ Feria .v. de sancto Leone, cum nocturno.

¶ Feria .vi. de [1]sanctis apostolis Petro et Paulo, festum minus duplex.[1]

¶ Sabbato, de sancto Paulo, Inuitatorium triplex: ix. lectiones. Ad vesperas de dominica, memoria de apostolis,[2] et de sancto Iohanne,[3] de Trinitate, et processio fiat.

Jul. 1.] ¶ Dominica .iiii. post Trinitatem, de seruicio dominicali. Medie lectiones de octaua[4] sancti Iohannis, cum Responsorio *Inter natos.* Quia Responsorium *Priusquam te* non dicitur in octaua die, secundum ordinale. Ad vesperas de Visitatione beate Marie, memoria de dominica priuatim, et nihil de martyribus.[5]

¶ Feria .ii. de Visitatione Marie, Festum maius duplex, et octaue cum regimine chori.

¶ Feria .iii. de octauis Visitationis.

¶ Feria .iiii. de sancto Martino: ix. lectiones, et medie lectiones de octauis apostolorum,[2] et memoria de octauis.[6]

¶ Feria .v. de octauis Visitationis.

¶ Feria .vi. de octauis apostolorum,[2] et tantum memoria de octauis Visitationis Marie. Ad vesperas sancti Thome,[7] memoria de octauis Visitationis solenniter, et[8] de apostolis[2] sub silentio.

¶ Sabbato, de sancto Thoma, minus duplex. Ad vesperas de festo reliquiarum, cum memoria de sancto Thoma, et de octauis[6] solenniter[9]: De dominica et Trinitate priuatim.

Jul. 8.] ¶ Dominica .v., Festum reliquiarum, maius duplex.

¶ Quotidie per octauas fiat memoria de reliquiis.

¶ Feria .ii. totum de octauis,[6] Inuitatorium triplex; ix. lectiones. Et cetera omnia sicut in prima die, preter Responsorium, quod non dicetur ad secundas[10] vesperas.

¶ Feria .iii. de martyribus,[11] Inuitatorium duplex: tres lectiones cum Responsorio *Hec est vera.*

¶ Feria .iiii. de sancto Benedicto, Inuitatorium duplex: tres lectiones [tantum[12]].

[1]—[1] apostolis, festum minus duplex: 87, 88.
[2] SS. Petr. et Paul.
[3] bapt.
[4] Nat.
[5] SS. Processo et Martiniano.
[6] Visitationis B. M.
[7] archiep. mart.
[8] primo: *add.* 97, 01.
[9] et primo: *add.* 97, 01.
[10] secundas: *om.* 87, 88.
[11] Septem Fratribus.
[12] 87, 88. Item hoc anno festum S. Benedicti celebratur cum iii. lec., inuitatorio duplici. *Brev. Sar.* p. mclxiii.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria : et primum Responsorium feriale dicetur [1][cum[2]] missa quarte ferie.[1]

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna. [3]Et tunc in .ii. feria dicuntur duo prima Responsoria ferialia, et tercium omittatur.[3] Ad vesperas sancti Swithuni, memoria de reliquiis : de dominica, cum antiphona *Montes Gelboe:* de Trinitate : et processio fiat.

Jul. 15.] ¶ Dominica .vi. post Trinitatem, totum de confessore,[4] et tres memorie.[5]

¶ Feria .ii. de sancto Osmundo : ix. lectiones : Omnia de communi vnius confessoris et pontificis.

¶ Feria .iii. de sancto Kenelmo, Inuitatorium duplex : .iii. lectiones.

¶ Feria .iiii. de sancto Arnulpho, Inuitatorium simplex : .iii. lectiones de communi. Capitulum *Omnis pontifex.*

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Margareta : ix. lectiones.

¶ Sabbato, de sancta Maria, et memoria de virgine.[6]

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna.[7] [8]Et tunc missa dominicalis dicitur[9] in .iiii. feria pro summa missa, et memoria de martyre.[10] Ad vesperas,[11] de sancto Wandragesilo : de dominica, cum antiphona *Rex autem:* de Trinitate : et processio fiat.

Jul. 22.] ¶ Dominica .vii. post Trinitatem, de sancta Maria Magdalena, Inuitatorium triplex : ix. lectiones : et tres memorie.[12]

¶ Feria .ii. de festo loci, et memoria de martyre.[13]

¶ Feria .iii. de sancta Cristina, cum nocturno.

¶ Feria .iiii. de sancto Iacobo. Inferius duplex. Ad secundas vesperas, solennis memoria de sancta Anna.

[1]—[1] missa dominicalis : 97, 01.
[2] 87, 88.
[3]—[3] Et tunc missa dominicalis dicitur in capitulo feria quarta : 97, 01.
[4] S. Swithuno.
[5] Tres memorie : ad i. vesp. mem. de Reliquiis ; de Dominica, *Montes Gelboe;* de Trinitate ; et processio. *Brev. Sar.* p. mclxiii. ; cf. p. mclix.
[6] S. Praxede.
[7] commemoratio ; *add.* 87, 88.
[8]—[10] *om.* 97, 01.
[9] dicatur : 87.
[10] S. Arnulpho.
[11] fiat memoria : *add.* 97, 01.
[12] Missa dominicalis dicitur in capitulo : *add.* 97, 01. Tres memorie : 'Ad i. vesp. mem. de Sancto [Wandragesilo, abbate] ; de Dominica, Ant. *Rex autem Dauid;* de Trinitate, et processio.' *Brev. Sar.*, ubi supra.
[13] S. Apollinare.

¶ Feria .v. de sancta Anna, Inuitatorium triplex: ix. lectiones.

¶ Feria .vi. de Dormientibus, Inuitatorium duplex: .iii. lectiones. [1]Missa dominicalis, cum memoria de martyribus.[2]

¶ Sabbato, de sancta Maria: memoria de sanctis.[3] Vbi fiunt .iii. commemorationes, in .vi. feria fiat vna. [4]Missa[5] dominicalis in capitulo dicitur.[4]

¶ Ab hac die vsque ad inceptionem historie (*Domine, ne in ira*) accipiatur .vi. *G*, pro littera dominicali.

[z. v.] Sequitur quartum *G*.[6]

[1]—[1] *om.* 97, 01.
[2] Septem Dormientibus.
[3] SS. Samsone et Panthaleone.
[4]—[4] commemoratio: 97, 01.
[5] et tunc *before* missa: 87, 88.
[6] *Tailpiece om.* 87, 88; *heading om.* 97, 01.

[Quartum *G*. xvii. xiiii. vi. iii.]

[Epacte 22, 23, 25, 26, *stylo antiquo ;* 29, 30, 1, 2, 3, 4, 5, *stylo moderno.* Pascha, April xv.]

Jan. 14.] ¶ Littera dominicalis[1] *G*, decimo quarto die Ianuarii, inchoetur historia (*Domine, ne in ira*). Medie lectiones de sancto Felice. In laudibus omnes antiphone dicuntur, et due memorie,[2] cum psalmo (*Ad te leuaui*). Hac die incipiunt Exequie Mortuorum quotidiane.

¶ Feria .ii. de sancto Mauro: Inuitatorium simplex: tres lectiones.

¶ Feria .iii. de sancto Marcello: Inuitatorium simplex: tres lectiones. Capitulum *Omnis pontifex.*

¶ Feria .iiii. de festo loci.

¶ Feria .v., de sancta Maria.

¶ Feria .vi. de sancto Wulstano: ix. lectiones de communi.

¶ Sabbato, de martyribus Fabiano et Sebastiano: ix. lectiones: Capitulum *Iustorum anime.*

¶ Vbi fiunt tres commemorationes, In .iii. feria fiat vna [3]commemoratio.[3]

Jan. 21.] ¶ Dominica .ii., totum de sancta Agnete. Capitulum *Confitebor*.

¶ Feria .ii. de sancto Vincentio: ix. lectiones.

¶ Feria .iii. de feria. Responsoria[4] illius ferie. Missa dominicalis.

¶ Feria .iiii. de festo loci.

¶ Feria v. de sancto Paulo, Inuitatorium triplex: ix. lectiones.

[1] dominicali: 87, 88.
[2] Duae memoriae: 'memoria de Sancto [Felice].' *Brev. Sar.* p. cccci. Et memoria consueta de B. Maria.
[3]—[3] *om.* 87, 88.
[4] Responsorium: 88.

¶ Feria .vi. de feria. Responsoria illius ferie. Epistola et euangelium eiusdem[1] ferie.

¶ Sabbato, de sancta Maria, et memoria de sancto Iuliano.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna [2]commemoratio.[2] Missa dominicalis [3]in capitulo dicatur.[3]

Jan. 28.] ¶ Dominica .iii., de seruicio dominicali. Medie lectiones de sancta Agnete.[4] In laudibus, vna antiphona.

¶ Feria .ii. [de festo loci.

¶ Feria .iii.[5]] de sancta Batilde, Inuitatorium simplex: tres lectiones de communi, cum Responsorio *Regnum mundi.*

¶ Feria .iiii. de feria. Responsoria eiusdem ferie cum missa.

¶ Feria .v. de sancta Brigida, Inuitatorium simplex: tres lectiones, cum Responsorio *Induit me.*

¶ Feria .vi., festum Purificationis, maius duplex. Ad secundas vesperas dicitur pro hymno (*Letabundus*), sine aliqua memoria.

¶ Sabbato, de commemoratione beate Marie, et memoria de sancto Blasio.[6]

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna [7]commemoratio.[7]

Feb. 4.] ¶ Dominica .iiii. tota dicitur historia. In laudibus omnes antiphone dicuntur.

¶ Feria .ii. de sancta Agatha: ix. lectiones. Capitulum *Confitebor.*

¶ Feria .iii. de confessoribus,[8] Inuitatorium simplex: tres lectiones.

¶ Feria .iiii. de feria. Epistola et euangelium illius ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsoria eiusdem ferie. Missa de quinta dominica.

¶ Sabbato, de sancta Maria, et memoria de sancta Scolastica.

¶ Vbi fiunt tres commemorationes, in .iii.[9] feria fiat vna commemoratio.[10] In missa dicitur[11] *Kyrie omnipotens: Spiritus, et alme: et Benedictus Marie filius* (claudatur *Alleluia*).

Feb. 11.] ¶ Dominica in .lxx., de seruicio dominicali.[12]

[1] de eadem feria *for* eiusdem ferie: 87, 88.
[2]—[2] et: 87, 88.
[3]—[3] in vi. feria dicitur: 97, 01.
[4] 2do.
[5] 87, 88.
[6] Basilio†: 01.
[7]—[7] *om.* 87, 88.
[8] SS. Vedasto et Amando.
[9] iiii.: 87, 88.
[10] commemoratio: *om.* 87, 88, 97, 01.
[11] cantus super: *add.* 97, 01.
[12] tota dicitur historia†. *Brev. Sar.* p. ccccIxxxiii.

¶ Feria .ii. de feria. Responsoria de historia dominicali. Missa (*Salus populi*).

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Valentino, cum nocturno. Capitulum *Iste sanctus*.

¶ Feria .v. de feria. Et dicantur Responsoria ferialia.

¶ Feria .vi. de sancta Iuliana[1]: tres lectiones, cum nocturno.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.

Feb. 18.] ¶ Dominica in .lx., totum de dominica.[2]

¶ Feria .ii. de feria. Responsoria de primo nocturno historie, cum missa (*Salus populi*).

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Responsoria de secundo nocturno. Epistola et euangelium illius ferie.

¶ Feria .v. de sancto Petro,[3] Inuitatorium triplex.

¶ Feria .vi., de sancta Maria.

¶ Vbi fiunt .iii. commemorationes, In .ii. feria fiat vna commemoratio.[4]

¶ Sabbato, de sancto Mathia, Inferius duplex.

¶ In anno bisextili, in .ii. feria sequenti dicitur de sancto Mathia apostolo. Et tunc in .vi. feria precedenti dicitur de feria. Et in sabbato, de sancta Maria.

¶ Et ab hinc vsque ad inceptionem historie (*In principio*) accipiatur quartum *F*, pro littera dominicali: et inchoetur ad dominicam in quinquagesima.

Feb. 25.] ¶ Dominica in Quinquagesima, totum de dominica.[2]

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii. in capite ieiunii, totum de feria.

¶ Feria .v. de sancto Dauid: ix. lectiones.

¶ Feria .vi. de sancto Cedda: ix. lectiones.

¶ Sabbato, de ieiunio, cum primo Responsorio historie dominicalis, et[5] duobus ferialibus.[6]

[1] cum nocturno, tres lectiones: 87, 88.
[2] tota dicitur historia. *Brev.* p. dxi.
[3] Cathedra S. Petri.
[4] commemoratio: *om.* 87, 88.
[5] cum *for* et: 97, 01.
[6] Nota quod a capite ieiunii vsque ad pascha nihil de festis iii. lectionum, nisi tantum memoria ad vesperas et (ad, 97) matutinas de sancta Maria: *add.* 97, 01.

Mar. 4.] [z. vi.] ¶ Dominica prima quadragesime, [1]de seruicio dominicali.

¶ Feria .ii., et ceteris feriis per hebdomadam, dicuntur Responsoria ferialia[2] secundum ordinem nocturnorum.

¶ Feria .iiii. et sabbato, dicitur Responsorium feriale.

Mar. 11.] ¶ Dominica .ii. quadragesime,[1] totum de dominica. Vespere erunt de sancto Gregorio, et solennis memoria de dominica.

¶ Feria .ii. de sancto Gregorio, Inferius duplex: Capitulum *Ecce sacerdos.*

¶ Feria .iii. et ceteris feriis per hebdomadam, de ieiunio. In .v. feria dicatur primum Responsorium feriale, et aliud in sabbato, cum Responsorio *Pater, peccaui.*

Mar. 18.] ¶ Dominica .iii. quadragesime, totum de dominica. Vespere in dominica erunt de sancto Edwardo. Antiphona *Iste sanctus.* Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert.*

¶ Feria .ii. de sancto Edwardo[3]: ix. lectiones.

¶ Feria .iii. de sancto Cuthberto: ix. lectiones.

¶ Feria .iiii. de sancto Benedicto: ix. lectiones.

¶ Feria .v. .vi. et sabbato, de ieuinio. In .vi. feria dicitur primum Responsorium feriale, et alia duo in sabbato.

Mar. 25.] ¶ Dominica .iiii. quadragesime, totum de dominica.[4] Vespere in dominica erunt de Annunciatione Marie, et solennis memoria de dominica. Ad vtrumque completorium dicitur (*Gloria tibi, Domine, qui natus*).

¶ Feria .ii. de Annunciatione, minus duplex.

¶ Feria .iii., et ceteris feriis per hebdomadam, de ieiunio. In .v. feria dicitur Responsorium feriale.

Apr. 1.] ¶ Dominica in Passione, de seruicio dominicali.

¶ Feria .ii. .iii. .v. .vi. et sabbato, de ieiunio. In .v. feria dicitur octauum Responsorium historie, cum duobus ferialibus.

¶ Feria .iiii. de sancto Ambrosio, Inferius duplex: Capitulum *Ecce sacerdos.* Nihil[5] de sancto Ricardo.

Apr. 8.] ¶ Dominica in ramis Palmarum, totum de dominica.

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

[1]—[1] *om.* 87, 88.
[2] dominicalia *for* ferialia: 97, 01.
[3] R. M.
[4] 'Festum Annunciationis differatur in crastinum, *nisi fuerit Festum Loci.*' (Brev. Sarum, p. dclxxxv., et *Crede Michi*, § 141, p. 69.)
[5] et *before* nichil: 87, 88.

¶ Feria .iii.[1] dicuntur Exequie Mortuorum, cum .ix. lectionibus, et missa in crastino.

Apr. 15.] ¶ Die Pasce, et per hebdomadam, totum [2]de festo.[2] Benedictiones feriales non dicuntur vsque post (*Deus omnium*).

Apr. 22.] ¶ Dominica (in albis), prima post Pasca, totum de dominica: memoria de resurrectione, cum missa. Vespere in dominica erunt de sancto Gregorio†,[3] et solennis memoria de dominica, et de resurrectione.

¶ Feria .ii. de sancto Gregorio†.[3]

¶ Feria .iii. de feria. Responsoria *Dignus es.* Missa dominicalis.

¶ Feria .iiii. de sancto Marco, Inferius duplex.

¶ Feria .v. de festo loci.

¶ Feria .vi., de sancta Maria.

¶ Sabbato, de sancto Vitale, cum regimine chori.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna [4]commemoratio.[4] Missa dominicalis in capitulo dicitur. Capitulum de sancto Vitale, *Beatus vir, qui in sapientia.*

Apr. 29.] ¶ Dominica .ii. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de apostolis[5]: Inferius duplex.

¶ Feria .iiii. de feria. Responsoria *Dignus es.* Missa dominicalis.

¶ Feria .v. de Sancta Cruce: memoria de martyribus.[6] Ad matutinas, antiphona *Lux perpetua* minor.

¶ Feria .vi. de feria. Responsoria *Locutus est.* Epistola et euangelium illius ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[7]

[1] secunda: 01.
[2]—[2] de solemnitate festi: 87.
[3] Georgio: 87, 88, 97, 01.
[4]—[4] et: 87, 88; *om.* 97, 01.
[5] SS. Philippo et Iacobo.
[6] SS. Alexandro, etc.
[7] commemoratio: *om.* 97, 01.

Mai 6.] ¶ Dominica .iii. post Pasca: totum de sancto Iohanne euangelista,[1] et due memorie, scilicet de dominica et de resurrectione.[2] [3]Ad missam secundum *Alleluia* erit vnum ex nouem.[3]

¶ Feria .ii. de sancto Iohanne de Beuerlaco, tres lectiones cum regimine chori.[4]

¶ Feria .iii. de feria. Responsoria *Dignus es.* Missa dominicalis.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de martyribus.[5] Inuitatorium duplex: iii. lectiones.

¶ Feria .vi. de feria. Responsoria *Vidi portam.* Missa illius ferie.

¶ Sabbato, de sancta Maria; et memoria de martyribus.[6] Vbi fiunt iii. commemorationes, [7]nil de .iii. commemoratione.[7]

Mai 13.] ¶ Dominica .iiii. post Pasca, [8]de dominica.[8] Responsoria *Si oblitus:* tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsoria *Narrabo:* missa dominicalis.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria, et Responsoria *Hymnum.* Missa illius ferie.

¶ Feria .v. de sancta Maria.

¶ Feria .vi.[9] de feria. Responsoria *Deduc.* Epistola et euangelium illius ferie.

¶ Sabbato, de sancto Dunstano; et memoria de virgine.[10]

¶ Vbi fiunt .iii. commemorationes, in .vi. feria fiat commemoratio beate Marie, et in .v. feria fiat alia commemoratio.

Mai 20.] ¶ Dominica .v. post Pasca, [11]totum de dominica.[11] Tercium Responsorium a duobus cantetur. [z. vii.] In laudibus omnes antiphone dicuntur.

¶ Feria .ii. Rogationum, de feria. Responsoria *Narrabo:* Missa dominicalis.

[1] ante port. latin.
[2] memoria de dominica. *Brev. Sar.* p. dccccvii. Et de Resurrectione, p. dccclxvi.
[3]—[3] *om.* 87, 88. *Pro* ix. Alleluya, cf. *Missale Sar.* p. 390.
[4] omnia de communi, secundum Sarum: *add.* 97, 01.
[5] SS. Gordiano et Epimacho.
[6] SS. Nereo, etc.
[7]—[7] in vj. feria fiat una commemoracio, et tunc in ii. feria dicuntur R. *Locutus*, et R. de iiii. feria omittantur: 87, 88; in vi. feria fiat vna et in iii. feria dicuntur Responsoria *Locutus est* et Responsoria de quarta feria pretermittantur: 97, 01.
[8]—[8] de seruitio dominicali: 87, 88.
[9] Fe. v.†: 01.
[10] S. Potenciana.
[11]—[11] de seruicio dominicali: 87, 88.

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii. de vigilia.[1] Responsoria *Deduc me.* Responsorium[2] *Dicant nunc.*

¶ Vbi fiunt tres commemorationes, in .ii. feria dicitur[3] Responsorium *Deduc me:* Et in .iiii. feria dicuntur Responsoria[4] *Narrabo: In*[5] *toto:* et[6] *Dicant nunc.*

¶ Feria .v. [7]de Ascensione Domini,[7] festum principale. Ad secundas vesperas fiat memoria de sancto Aldelmo, et de sancto Vrbano, priuatim.

¶ Feria .vi. de sancto Aldelmo, et memoria de martyre[8] et de octauis.[1]

¶ Sabbato, de sancto Augustino, Inferius duplex: solennis memoria de octauis.[1] Et ad secundas vesperas solennis[9] memoria de octauis tantum. Nihil[10] de dominica.

Mai 27.] ¶ Dominica infra octauas Ascensionis, totum de dominica: memoria[11] de octauis tantum.

¶ Feria .ii. de octauis[1]: antiphone et Responsoria de .vi. feria: memoria de sancto Germano.

¶ Feria .iii. de octauis[1]: antiphone et Responsoria de sabbato.

¶ Feria .iiii. de octauis[1]: antiphone et Responsoria de .vi. feria.

¶ Feria .v.[12] Inuitatorium triplex: et memoria de virgine.[13] Ad secundas vesperas, antiphona *Sub tuam:* et memoria de martyre.[14]

¶ Feria .vi. de sancta Maria, et memoria de martyre.[15]

¶ Sabbato, de vigilia Penthecostes.

Jun. 3.] ¶ Die Penthecostes, et per hebdomadam, totum de solennitate festi. Nulla dominica differatur per estatem isto anno, quia tempus breue est.[16]

¶ Per hanc hebdomadam de festis trium lectionum[17] fiat memoria, sicut per hebdomadam Pasce, scilicet ad vesperas et[18] matutinas beate Marie.

[1] Ascensionis.
[2] cum Responsorio: 88.
[3] dicuntur: 87, 88.
[4] Responsorium: 87, 88.
[5] Responsorium *In*: 87, 88.
[6] Responsorium *for* et: 87, 88.
[7]—[7] *om.* 87, 88.
[8] S. Urbano.
[9] solennis: *om.* 87, 88.
[10] et *before* nichil: 87, 88.
[11] et *before* memoria: 87, 88.
[12] de octa. Ascensionis.
[13] S. Petronilla.
[14] S. Nicomede (ad matt.).
[15] SS. Marcellino et Petro.
[16] De tempore quod dicitur *breue*, ubi sunt xxii. dominicae tantum, uel xxiii., inter festum S. Trinitatis et Adventum, vide *Crede Michi*, § 123, p. 65.
[17] *i.e.* memo. de S. Bonifacio (Jun. v.) et de SS. Medardo, etc. (Jun. viii.).
[18] ad: *add.* 87, 88, 97, 01.

❡ Nota quod Responsoria de secundo nocturno historie[1] dicentur in .vi. feria, post festum reliquiarum.[2] Sed vbi fiunt tres commemorationes, tunc in octaua sancti Iohannis baptiste[3] tota cantetur[4] historia.

Jun. 10.] ❡ Die Sancte Trinitatis, totum de festo. Ad secundas vesperas fiat memoria de sancto Barnaba priuatim.

❡ Feria .ii., de sancto Barnaba, Inuitatorium triplex: ix. lectiones: Medie lectiones de octauis Trinitatis. Vespere erunt de apostolo,[5] et tres memorie.[6]

❡ Feria .iii. de festo loci, et memoria de sanctis,[7] et de octauis.[8]

❡ Feria .iiii. de sancta Maria, et memoria de octauis.[8]

❡ Feria .v., Festum Corporis Christi, maius duplex. Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymnus, et versus, sicut ad primas vesperas.

❡ Et sic fiat quotidie per octauas,[9] quando de octauis agitur. Non dicitur *Gloria tibi, Domine, qui natus,* nisi quando fit seruicium de octauis[9] tantum.

❡ Feria .vi., de octauis[9]: tres lectiones cum regimine chori: memoria de martyribus,[10] et de octauis Trinitatis.

❡ Sabbato, de sancto Ricardo: ix. lectiones: medie lectiones de martyribus,[11] et memoria de vtrisque octauis.[8, 9] Ad vesperas, que erunt [12]de octauis,[9] memoria de sancto Ricardo: de dominica,[12] cum antiphona *Loquere, Domine:* de Trinitate: et processio fiat.[13]

Jun. 17.] ❡ Dominica prima post Trinitatem, totum de octauis Corporis Christi. Nonum[14] Responsorium a duobus cantetur: memoria de dominica, et de Trinitate. Missa dominicalis in capitulo dicatur. Ad primam, antiphona *Te iure.*

❡ Feria .ii. de octauis,[9] et memoria de martyribus.[15]

❡ Feria .iii. de octauis[9]: tres lectiones: et memoria de martyribus.[16]

[1] Deus omnium: *add.* 87, 88.
[2] Ista regula non habet locum vbi celebratur festum Visitationis: *add.* 97, 01.
[3] Jul. i.
[4] cantabitur: 87, 88.
[5] S. Barnaba.
[6] Tres memoriae: de festo loci, de martyribus [Basilide, Cirino, etc.], et de octauis [Trinitatis]. *Brev. Sar.* p. mxliii.
[7] SS. Basilide, etc.
[8] Trinitatis.
[9] Corporis Christi.
[10] SS. Vito, etc.
[11] SS. Cirico et Iulitta.
[12]—[12] de sancto Ricardo et memoria de octauis de dominica: 97, 01. Certum est quod vespere erunt de dominica infra octa. Et memoria de festo [S. Ricardi]. *Crede M.* § 41, p. 39.
[13] fer. iii.: *om. Portif.* 1519, 1557.
[14] Nonum: *om.* 97.
[15] SS. Marco et Marcelliano.
[16] SS. Gervasio et Protasio.

¶ Feria .iiii. de octauis,[1] et memoria tantum de sancto Edwardo.[2] Ad vesperas hec sola antiphona, *Sacerdos:* psalmus *Dixit Dominus:* Capitulum, Responsorium, et cetera omnia, sicut ad primas vesperas festi.

¶ Feria .v., Inuitatorium triplex: ix. lectiones. Ad secundas vesperas, antiphona *Sapientia:* psalmus *Dixit Dominus:* Hymnus *Sacris solenniis:* versus *Panem de celo:* Antiphona *O sacrum,* psalmus *Magnificat:* memoria de sancto Albano tantum.

¶ Feria .vi. de sancto Albano: ix. lectiones, cum Responsorio *Percepturus.* Et dicatur psalmus *Ad te leuaui.*

¶ Hac die incipiunt Exequie Mortuorum quotidiane.

¶ Sabbato, de sancta Etheldreda, cum nocturno, et[3] Responsorio *Regnum mundi.* Ad vesperas sancti Iohannis,[4] memoria de dominica, et de Trinitate sub silentio, sine processione ad crucem.

Jun. 24.] ¶ Dominica .ii. post Trinitatem, totum de sancto Iohanne baptista, festum minus duplex. Missa dominicalis in capitulo dicitur.

¶ Feria .ii. de festo loci, et memoria de octauis.[5]

¶ Feria .iii. de martyribus,[6] [z. viii.] Inuitatorium duplex: tres lectiones, cum propriis Responsoriis,[7] et completorio dominicali.

¶ Feria .iiii. de sancta Maria. Ad completorium sancti Leonis dicatur super (*Te lucis*) cantus dominicalis, propter octauas.[8]

¶ Feria v. de sancto Leone, cum nocturno.

¶ Feria .vi. de apostolis,[9] minus duplex.

¶ Sabbato, de sancto Paulo, Inuitatorium triplex: ix. lectiones: et due memorie.[10] Vespere erunt de dominica: memoria de apostolis[9]: et de octauis sancti Iohannis,[4] antiphona *Ingressus:* memoria de Trinitate: et processio fiat.

Jul. 1.] ¶ Dominica .iii. post Trinitatem, tota cantetur[11] historia: et memoria de octauis sancti Iohannis tantum. Missa de octauis[5] in capitulo fiat. Ad vesperas de Visitatione beate Marie, memoria de dominica priuatim, et nihil de martyribus.[12]

[1] Corporis Christi.
[2] Rege et martyre.
[3] cum: *add.* 87, 88.
[4] bapt.
[5] Nat. S. Iohannis Bapt.
[6] SS. Iohanne et Paulo.
[7] cum *for* et: 87, 88.
[8] *Crede Michi,* § 42, pp. 39, 40.
[9] SS. Petro et Paulo.
[10] mem. de S. Petro, et de S. Johanne Bapt.
[11] dicitur *for* cantetur: 87, 88.
[12] SS. Processo et Martiniano.

¶ Feria .ii., de Visitatione beate Marie,[1] maius duplex: et octaue cum regimine chori.

¶ Feria .iii. de octauis Visitationis.

¶ Feria .iiii. de sancto Martino: ix. lectiones. Medie[2] lectiones de octauis apostolorum,[3] et memoria de octauis[4].

¶ Feria .v., de octauis Visitationis beate Marie.

¶ Feria .vi., de octauis apostolorum,[3] et tantum memoria de octauis Visitationis beate Marie. Ad vesperas sancti Thome,[5] memoria de octauis Visitationis solenniter, et[6] de apostolis[3] sub silentio.

¶ Sabbato, de sancto Thoma,[5] minus duplex. Ad vesperas, de festo reliquiarum, cum memoria de sancto Thoma, et de octauis,[4] solenniter[6]: de dominica, et de Trinitate priuatim.

Jul. 8.] ¶ Dominica. iiii. Festum Reliquiarum, maius duplex.

¶ Quotidie per octauas fiat memoria de reliquiis.

¶ Feria .ii. totum de octauis,[4] Inuitatorium triplex: ix. lectiones. Et cetera omnia, sicut in die, preter Responsorium, quod non dicetur ad vesperas.

¶ Feria .iii. de martyribus,[7] cum Responsorio *Hec est vera.*

¶ Feria .iiii. de sancto Benedicto, Inuitatorium duplex: tres lectiones.[8]

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsoria [9]de secundo nocturno. Missa quarte ferie.[9]

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria [10]fiat vna commemoratio. Et tunc in .ii. feria dicuntur duo Responsoria ferialia, et tercium omittatur.[10] Ad vesperas sancti Swithuni, memoria de reliquiis: de dominica, antiphona *Montes Gelboe*[11]: de Trinitate: et processio fiat.[12]

Jul. 15.] ¶ Dominica .v. post Trinitatem: totum de sancto Swithuno: et tres memorie.[13]

[1] festum: 87, 88.
[2] et *before* medie: 87, 88.
[3] SS. Petr. et Paul.
[4] Visitationis.
[5] archiep. mart.
[6] et primo: *add.* 97, 01.
[7] Septem Fratribus.
[8] tantum: *add.* 87, 81.
[9]—[9] de primo nocturno, et dicuntur duo prima Responsoria ferialia. Missa dominicalis: 97, 01.
[10]—[10] fiat vna, et tunc dicitur missa dominicalis in capitulo in quarta feria, et omnia Responsoria ferialia pretermittantur: 97, 01.
[11] Ant. *Montes Gelboe*. *Brev. Sar.* i. mclxxii. ant. 7.
[12] fiat: *om.* 97, 01.
[13] missa dominicalis dicitur in capitulo: *add.* 97, 01. Mem. de Trinitate tantum: *Brev. Sar.* p. mclix. Sed ubi missa non in capitulo, mem. de Reliq., de dominica, et de Trin.

¶ Feria .ii. de sancto Osmundo. Omnia de communi vnius confessoris et pontificis.

¶ Feria .iii. de sancto Kenelmo, Inuitatorium duplex: tres lectiones.

¶ Feria .iiii. de sancto Arnulpho, Inuitatorium simplex: .iii. lectiones[1]: Capitulum *Omnis pontifex*.

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Margareta: ix. lectiones.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt .iii. commemorationes, in .iii. feria fiat vna commemoratio, et memoria de martyre.[2]

¶ Sabbato ad vesperas, memoria de abbate[3]: De dominica, antiphona *Rex autem:* de Trinitate: et processio fiat.

Jul. 22.] ¶ Dominica .vi. post Trinitatem, de sancta Maria Magdalena, Inuitatorium triplex: et tres memorie.[4]

¶ Feria .ii. de festo loci et memoria de martyre.[5]

¶ Feria .iii. de sancta Christina, cum nocturno.

¶ Feria .iiii. de sancto Iacobo apostolo,[6] Inferius duplex. Ad secundas vesperas, solennis memoria de sancta Anna tantum.

¶ Feria .v. de sancta Anna, Inuitatorium triplex: ix. lectiones.

¶ Feria .vi. de Septem Dormientibus, Inuitatorium duplex: tres lectiones. Et dicatur missa dominicalis pro summa missa.

¶ Sabbato, de sancta Maria, et due memorie.[7]

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio. Et missa dominicalis dicatur in capitulo.

¶ Ab hac die vsque ad inceptionem Historie (*Domine, ne in ira*) accipiatur sextum *G*, pro littera dominicali.

Sequitur quintum *G*.[8]

[1] de communi: *add.* 87, 88.
[2] S. Kenelmo.
[3] S. Wandragesilo.
[4] De V. ad Nonam *Adducentur Regi*, in die S. M. Magdalene, vide *Defens. Direct.* c. 18, p. 33.
Tres memoriae: 'de sancto [Wandragesilo, abbate]; de Dominica, Ant. *Rex autem Dauid;* de Trinitate; et processio.' *Brev. Sar.* p. mclxiii.; cf. p. mclix.
[5] S. Apollinare.
[6] apostolo: *om.* 87, 88.
[7] Mem. de S. Sampsone episcopo, et de S. Panthaleone M.
[8] *Tailpiece om.* 87, 88; *heading om.* 97, 01.

[Quintum *G*. xix. xi. viii.]

[Epacte 17, 18, 20, *stylo antiquo;* 25, 26, 27, 28, *stylo moderno.* Pascha, April xxii.]

Jan. 14.] [& i.] ¶ Littera dominicalis[1] *G*, decimo quarto die Ianuarii inchoetur historia (*Domine, ne in ira*). Et fiant medie lectiones de sancto Felice martyre. In laudibus omnes antiphone dicuntur, cum psalmo *Ad te leuaui*.

¶ Hac die incipiunt Vigilie[2] Mortuorum quotidiane.

¶ Feria .ii., de sancto Mauro, Inuitatorium simplex: tres lectiones. Responsoria[3] de primo nocturno vnius abbatis.

¶ Feria .iii., de sancto Marcello, Inuitatorium simplex: tres lectiones. Capitulum *Omnis pontifex*. Responsoria de secundo[4] nocturno.

¶ Feria .iiii. de festo loci, et memoria de sancto Sulpitio.

¶ Feria .v., de sancta Maria, et memoria de sancta Prisca.

¶ Feria .vi. de sancto Wulstano: ix. lectiones de communi.

¶ Sabbato, de martyribus Fabiano et Sebastiano: ix. lectiones: Capitulum *Iustorum anime*.

¶ Vbi fiunt tres commemorationes, in .iii. feria fiat vna commemoratio.

Jan. 21.] ¶ Dominica .ii.[5] totum de sancta Agnete. Capitulum *Confitebor*.

¶ Feria .ii. de sancto Vincentio: ix. lectiones.

¶ Feria .iii. de feria. Responsoria illius ferie. Missa dominicalis.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de sancto Paulo, Inuitatorium triplex: ix. lectiones.

¶ Feria .vi. de feria. Responsoria[3] illius ferie, cum Epistola et euangelio eiusdem ferie.

[1] dominicali: 87, 88.
[2] Exequie: 87, 88.
[3] Responsorium: 97, 01.
[4] primo: 97, 01.
[5] post oct. Epiph.

¶ Sabbato, de sancta Maria, et memoria de sancto Iuliano.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.

Jan. 28.] ¶ Dominica .iii., de seruicio dominicali. Medie lectiones de sancta Agnete.[1] In laudibus, vna antiphona.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Batilde. Inuitatorium simplex: tres lectiones de communi, cum Responsorio *Regnum mundi.*

¶ Feria .iiii. de feria. Epistola et euangelium illius ferie.

¶ Feria .v. de sancta Brigida. Inuitatorium simplex: tres lectiones, cum [2]nocturno, et†[2] Responsorio *Induit me.*

¶ Feria .vi., festum Purificationis, maius duplex.

¶ Sacerdos benedicens cereos, siue candelas, stabit conuersus ad orientem, secundum ordinale.[3] Ad secundas vesperas dicatur pro hymno *Letabundus.* Nulla[4] memoria fiat.

¶ Sabbato, de sancta Maria, et memoria de sancto Blasio.

¶ Vbi fiunt .iii. commemorationes, in .iiii. feria fiat vna.[5]

Feb. 4.] ¶ Dominica .iiii.,[6] tota cantetur historia.

¶ Feria .ii. de sancta Agatha: ix. lectiones: Capitulum *Confitebor.*

¶ Feria .iii. de confessoribus.[7] Inuitatorium simplex: tres lectiones.

¶ Feria .iiii. de feria. Epistola et euangelium illius[8] ferie.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Epistola et euangelium eiusdem[9] ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.

Feb. 11.] ¶ Dominica .v., tota cantetur historia. In laudibus omnes antiphone dicuntur.[10]

¶ Feria .ii. de feria, cum missa (*Salus populi*).

¶ Feria .iii. de festo loci.

[1] 2do.
[2] *om.* 87, 88.
[3] *stabit versus orientem:* Defens. Direct., p. 10; Crede M., pp. 48, 51, 67.
[4] et *before* nulla: 87, 88.
[5] commemoratio: *add.* 87, 88.
[6] post oct. Epiph.
[7] confessore†: 97, 01 (SS. Vedasto et Amando).
[8] eiusdem: 87, 88.
[9] illius: 87, 88.
[10] dicantur: 88.

¶ Feria .iiii. de sancto Valentino, Inuitatorium simplex: tres lectiones. Capitulum *Iste sanctus*, [1]cum missa quarte ferie.[1]

¶ Feria .v. de feria.[2]

¶ Feria .vi. de sancta Iuliana, Inuitatorium duplex: tres lectiones.

¶ Sabbato, de sancta Maria. Ad missam dicitur[3] *Kyrie omnipotens: Spiritus, et alme:* et *Benedictus Marie filius.*

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.[4]

¶ Si ab hac die, vsque ad Passionem Domini exclusiue, in aliqua dominica festum loci, vel dedicationis ecclesie, contigerit, totum seruicium fiat de festo, siue de dedicatione, et solennis memoria de dominica. Et tunc historia dominicalis cantabitur per hebdomadam.

Feb. 18.] ¶ Dominica in .lxx., totum de dominica.

¶ Feria .ii. de feria. Responsoria[5] historie dominicalis, cum missa (*Salus populi*).

¶ Feria .iii. de festo loci.[6]

¶ Feria .iiii. de feria.[7] Et dicuntur Responsoria ferialia. Epistola et euangelium illius ferie.

¶ Feria .v. de sancto Petro,[8] Inuitatorium triplex: ix. lectiones.

¶ Feria .vi. de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.

¶ Sabbato, de sancto Mathia, Inferius duplex.

¶ Nota[9] quod sanctus Mathias non habet vigiliam, nisi ieunium tantum. Secunde vespere erunt[10] de festo, et solennis memoria de dominica.

¶ In anno bisextili, fiat seruicium de sancto Mathia in .ii. feria sequenti: et in sabbato fiat commemoratio beate Marie.[11] Et Responsoria ferialia [12]dicuntur in .vi. feria.[12]

[1]—[1] *om.* 87, 88, 97, 01.
[2] cum missa iiii. ferie: *add.* 87, 88; Epistola et euangelium iiii. ferie: *add.* 97, 01.
[3] cantus super: *add.* 97, 01.
[4] commemoratio: *om.* 87, 88.
[5] Responsorium: 97, 01.
[6] Nihil dicit de fer. iii. *Portif.* 1557.
[7] feriis: 97, 01.
[8] Cathedra S. Petri.
[9] Et *before* nota: 87, 88.
[10] erunt: *om.* 88.
[11] et in iiii. feria dicitur de feria. *Brev. Sar.* p. ccccIxxxiii.
[12]—[12] in vi. feria dicantur: 87, 88.

¶ Et tunc ab hac die, vsque ad inceptionem [& .ii.] historie (*In principio*), accipiatur quintum *F*, pro littera dominicali. Et inchoetur ad dominicam in Sexagesima.[1]

Feb. 25.] ¶ Dominica in .lx., totum de dominica.

¶ Feria .ii. de feria. Missa *Salus populi*).

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria.[2]

¶ Feria .v. de sancto Dauid : ix. lectiones.[3]

¶ Feria .vi. de sancta Cedda : ix. lectiones.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.

Mar. 4.] ¶ Dominica in Quinquagesima, totum de dominica.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii. in capite ieiunii, totum de feria.

¶ Ab hac die, vsque ad primam dominicam post Pasca, nihil fiat de festis trium lectionum, nisi tantum memoria ad vesperas et ad matutinas de sancta Maria.

¶ Sacerdos dicens orationes post .vii. psalmos hac die, stabit versus orientem, vsque ad (*Absoluimus vos*)[4] : quam orationem eleuata manu conuersus ad populum legendo compleat.

¶ Feria .v. .vi. et sabbato, de ieiunio. Et in sabbato dicuntur[5] Responsoria ferialia.

Mar. 11.] ¶ Dominica prima quadragesime, de seruicio dominicali. Vespere[6] erunt de sancto Gregorio, et solennis memoria de dominica.

¶ Feria .ii. de sancto Gregorio, Inferius duplex. Capitulum *Ecce sacerdos*.

¶ Nota quod in omnibus festis duplicibus in quadragesima contingentibus ad vtrumque completorium pulsabitur cum duabus campanis, vna vice tantum, secundum ordinale.[7]

¶ Feria .iii.,[8] et ceteris feriis per hebdomadam, de ieiunio. In .v. feria dicitur Responsorium feriale.

[1] lxx.† *Brev.* 1525-6, 1531 (p. cccclxxxiii. ed. 1882).
[2] Epistola et euangelium eiusdem ferie : *add.* 97, 01.
[3] omnia de communi, secundum Sarum : *add.* 97, 01.
[4] versus orientem : *Crede Michi*, p. 48, § 72.
[5] dicantur : 87, 88.
[6] in dominica : *add.* 87, 88.
[7] *Crede Michi*, § 75, p. 48.
[8] Fe. ii.† : P. 87, 88, 97, 01.

Mar. 18.] ¶ Dominica .ii. quadragesime, totum de dominica. Vespere in dominica erunt de sancto Edwardo[1]: antiphona *Iste sanctus.* Capitulum *Beatus vir, qui in sapientia.* Responsorium *Beatus vir, qui suffert:* et memoria de dominica.

¶ Feria .ii. de sancto Edwardo: ix. lectiones.

¶ Feria .iii. de sancto Cuthberto: ix. lectiones.

¶ Feria .iiii. de sancto Benedicto: ix. lectiones.

¶ Feria .v. .vi., et sabbato, de ieiunio. In .vi. feria dicitur primum Responsorium feriale, et aliud in sabbato, cum Responsorio *Pater, peccaui.*

Mar. 25.] ¶ Dominica .iii. quadragesime, totum de dominica. Vespere[2] erunt de Annunciatione, et solennis memoria de dominica. Ad vtrumque completorium dicitur (*Gloria tibi, Domine, qui natus*).

¶ Feria .ii. de Annunciatione beate Marie,[3] minus duplex. Et fiat processio ante missam.

¶ Feria .iii.; et ceteris feriis per hebdomadam, de ieiunio. In .v. feria dicitur primum Responsorium feriale, et alia duo in sabbato.

Apr. 1.] ¶ Dominica .iiii. quadragesime, totum de dominica.

¶ Feria .ii. .v. .vi., et sabbato, de ieiunio. In .vi. feria dicitur Responsorium feriale.

¶ Feria .iii. de sancto Ricardo: ix. lectiones de communi.

¶ Feria .iiii. de sancto Ambrosio, Inferius duplex. Capitulum *Ecce sacerdos.*

Apr. 8.] ¶ Dominica in Passione Domini: totum de dominica.

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio. In .iiii. feria et in sabbato dicitur octauum Responsorium historie, cum duobus ferialibus.

Apr. 15.] ¶ Dominica in ramis Palmarum, totum de dominica.

¶ Sacerdos benedicens palmas et flores, stabit versus orientem, secundum ordinale Sarum.[4]

¶ Feria .vi. Parasceues. Si cuiuscunque corpus presens fuerit, non debet illo die sepeliri, secundum *Rationale Diuinorum.*[5]

[1] rege et martyre. [2] de dominica: *add.* 87, 88.
[3] Nisi festum Annunciationis sit *Festum Loci,* in quo casu non debet differri a Dominica (nisi tantum in Passione, vel in Ramis Palmarum): *Crede Michi,* § 141, p. 69.
[4] *versus orientem:* Crede Michi, § 79, p. 50.
[5] *rationale Divinorum* (Gul. Durandi), vii. 35, 31. *Crede Michi,* § 82, p. 51.

¶ In vigilia Pasce legatur euangelium cum cereis extinctis[1]; et pulsetur ad completorium in vigilia Pasce cum duabus campanis, bina vice.[2]

¶ Feria .ii., et ceteris feriis per hebdomadam, de ieiunio.

¶ Feria .iii. dicuntur[3] Exequie Mortuorum cum ix. lectionibus, et missa in crastino. Deinceps non dicantur Exequie Mortuorum quotidiane in conuentu vsque post (*Deus omnium*).

Apr. 22.] ¶ Die Pasce, et per hebdomadam, totum de solennitate festi.

¶ Festum sancti Georgii differatur vsque ad .ix. diem Maii.

¶ Festum[4] sancti Marci†, vsque ad .xi. diem Maii. Nihil[5] de sancto Vitale hoc anno.

¶ In dominicis, vsque ad Ascensionem Domini, quando de aliquo sancto fit seruicium, fiat de dominica memoria ad vtrasque vesperas et[6] matutinas, sed nunquam ad missam.

¶ Omnibus festis cum regimine chori, vsque ad vigiliam Ascensionis [& .iii.] Exclusive, fiat solennis memoria de resurrectione ad vtrasque vesperas, matutinas, et ad missam, nisi ad vesperas in sabbatis: tunc enim fiet processio: et in Inuentione Sancte Crucis.[7]

Apr. 29.] ¶ Dominica (*In albis*), prima post Pasca: minus duplex: totum de seruicio dominicali: memoria de resurrectione, cum missa. Non dicitur *Deus, qui hodierna die*, sed *Deus, qui per vnigenitum*.

¶ Feria .ii. de feria. Responsoria *Dignus es*. Missa dominicalis.

¶ Feria .iii. de apostolis,[8] Inferius duplex.

¶ Feria .iiii. de festo loci.

¶ Feria .v. de Sancta Cruce. Ad matutinas memoria de martyribus,[9] antiphona *Lux perpetua* minor.[10]

¶ Feria .vi. de feria. Responsoria *Locutus est*. Epistola et euangelium illius ferie.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio.[11]

[1] *cereis extinctis:* Crede Michi, § 84, p. 52.
[2] *bina vice:* Defens. Direct. c. 56, p. 18.
[3] dicantur : 88.
[4] et *before* festum : 87, 88.
[5] et *before* nichil : 87, 88.
[6] ad : *add.* 87, 88.
[7] Maii iii.
[8] SS. Philippo et Iacobo.
[9] SS. Alexandro, etc.
[10] Ant. *Lux perpetua* minor : *Brev. Sar.* ii. 335.
[11] commemoratio : *om.* 87, 88.

Mai 6.] ¶ Dominica .ii. post Pasca, totum de sancto Iohanne euangelista,[1] Inuitatorium triplex, et due memorie.

¶ Feria .ii. de sancto Iohanne de Beuerlaco : tres lectiones cum regimine chori.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de sancto Georgio, minus duplex.

¶ Feria .v. de martyribus,[2] Inuitatorium duplex : tres lectiones. Missa dominicalis [3]pro summa missa dicatur.[3]

¶ Feria .vi. de sancto Marco, Inferius duplex.

¶ Sabbato, de sancta Maria, et memoria de martyribus.[4]

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna commemoratio. Missa[5] dominicalis in capitulo dicatur.

Mai 13.] ¶ Dominica .iii. post Pasca, de seruicio dominicali. Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsoria *Dignus es*. Missa dominicalis.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Responsoria *Locutus est.* Epistola et euangelium eiusdem ferie.

¶ Feria .v. de sancta Maria.

¶ Feria .vi. de feria. Responsoria *Vidi portam.* Epistola et euangelium illius ferie.

¶ Sabbato, de sancto Dunstano, et memoria de sancta Potenciana.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat commemoratio beate Marie : et in .v. feria alia commemoratio. Et tunc in .ii. feria dicuntur[6] Responsoria *Locutus est,* et in .iiii. feria Responsoria *Vidi portam.*

Mai 20.] ¶ Dominica .iiii. post Pasca, totum de dominica. Responsoria *Si oblitus.* Tercium Responsorium a duobus cantetur. In laudibus, vna antiphona.

¶ Feria .ii. de feria. Responsoria *Narrabo.* Missa dominicalis.

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Responsoria *Hymnum.*

[1] ad port. latin. Mem. de dominica, et de resurrectione.
[2] SS. Gordiano et Epimacho.
[3]—[3] dicitur in capitulo : 97, 01.
[4] SS. Nereo, Achilleo atque Pancratio.
[5] et *before* missa : 87, 88.
[6] dicantur : 88.

¶ Feria .v. de sancta Maria.

¶ Feria .vi. de sancto Aldelmo, et memoria de martyre.[1]

¶ Sabbato, de sancto Augustino, Inferius duplex. Ad secundas vesperas de festo, fiat solennis memoria de dominica, et processio fiat.[2]

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio.

Mai 27.] ¶ Dominica .v. post Pasca, totum de dominica. Tercium Responsorium a duobus cantetur. In laudibus omnes antiphone dicuntur.[3]

¶ Feria .ii. Rogationum, de feria. Nihil[4] de sancto Germano, nisi ad vesperas et matutinas beate Marie. Responsoria *Deduc me.* Missa dominicalis.

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii. de feria. Responsorium *Narrabo:* Responsorium *In toto:* Responsorium *Dicant nunc.*

¶ Vbi fiunt tres commemorationes, in .ii. feria dicitur[5] Responsorium *Hymnum:* et in .iiii.[6] feria dicitur[5] Responsorium *Deduc me:* et Responsorium *Dicant nunc* pretermittatur.

¶ Feria .v., dies Ascensionis, festum principale.

¶ Feria .vi. de octauis,[7] et memoria de martyre.[8]

¶ Sabbato, de octauis,[7] et memoria de martyribus.[9] Ad vesperas nulla fiat memoria.

Jun. 3.] ¶ Dominica infra octauas Ascensionis, de seruicio dominicali, et memoria de octauis. In laudibus, vna antiphona.

¶ Feria .ii. de seruicio octauarum[7]: antiphone et Responsoria de .vi. feria, et memoria de martyribus[10] ad vesperas.

¶ Feria .iii. de octauis,[7] et memoria ad matutinas de martyribus[10]: antiphone et Responsoria de sabbato.

¶ Feria .iiii. de octauis: antiphone et Responsoria de .vi. feria.

¶ Feria .v. de octaua,[7] Inuitatorium triplex. Ad secundas vesperas, antiphona *Sub tuam.*

¶ Feria .vi. de sancta Maria, et memoria de martyribus.[11]

[1] S. Urbano.
[2] fiat: *om.* 97, 01.
[3] dicantur: 88.
[4] et *before* nichil: 87, 88.
[5] dicantur: 87, 88.
[6] iii.: 97, 01.
[7] Ascensionis.
[8] S. Nicomede.
[9] SS. Marcellino et Petro.
[10] SS. Bonifacio, etc.
[11] SS. Medardo et Gildardo.

¶ Sabbato, de vigilia Penthecostes.

Jun. 10.] ¶ Die Penthecostes, et per hebdomadam, totum de solennitate festi. Nihil de sancto Edmundo: nec de sancto Barnaba: nec de sancto [& .iiii.] Ricardo hoc anno.

¶ De festis trium lectionum fiat memoria, sicut per hebdomadam Pasce, ad vesperas et[1] matutinas beate Marie.

¶ Nota quod Responsoria de secundo nocturno historie (*Deus omnium*) debent cantari in .vi. feria post festum reliquiarum. Sed vbi fiunt tres commemorationes, tunc in octaua sancti Iohannis baptiste tota cantetur historia.

¶ Nulla dominica differatur per estatem, propter temporis breuitatem.

Jun. 17.] ¶ Dominica sancte Trinitatis, totum de festo.

¶ Feria .ii. de martyribus,[2] Inuitatorium duplex: tres lectiones, cum Responsorio *Hec est vera,* et memoria de octauis,[3] de sancta Maria, et de Omnibus Sanctis.[4]

¶ Feria .iii. de festo loci, et due memorie.[5]

¶ Feria .iiii. de sancta Maria: memoria de sancto Edwardo.[6]

¶ Vbi fiunt .iii. commemorationes, in .ii. feria fiat vna, et memoria de sanctis,[2] et de octauis.

¶ Feria .v., festum Corporis Christi, maius duplex. Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymni, et versus, sicut ad primas vesperas. Et sic fiat per totas octauas, quando de octauis fit seruicium. Non dicitur (*Gloria tibi, Domine, qui natus*, Nisi quando de octauis[7] agitur tantum. Ad has vesperas, fiat memoria de sancto Albano sub silentio.

¶ Feria .vi. de sancto Albano: ix. lectiones: medie lectiones de octauis Corporis Christi. Nonum Responsorium *Percepturus*) a duobus cantetur, propter octauas.

¶ Sabbato, de octauis Corporis Christi, et memoria de sancta Etheldreda, et[8] de octauis Trinitatis. Missa de vigilia cantetur solenniter, ad principale altare. Ad vesperas[9] sancti Iohannis, memoria de octauis Corporis Christi solenniter, cum antiphona *O quam suauis.* Et inchoetur historia cum memoria priuatim, antiphona *Loquere, Domine:* et de Trinitate: sed nulla processio ad vesperas.

[1] ad: *add.* 87, 88.
[2] SS. Marco et Marcelliano.
[3] S. Trinitatis.
[4] tantum: *add.* 87, 88.
[5] duae memoriae: de Sanctis [Geruasio et Prothasio], et de Octauis. *Brev.* mxliii.
[6] Rege et M.
[7] Corporis Christi.
[8] et: *om.* 87.
[9] Nat.

Jun. 24.] ¶ Dominica .i. post Trinitatem, totum de sancto Iohanne baptista : memoria fiat de octauis[1] ad vesperas, matutinas, et ad missam solenniter : sed[2] de dominica et de Trinitate, sub silentio. Missa dominicalis[3] in capitulo dicatur.[4] Ad primam, antiphona *Gratias tibi, Deus.*

¶ Feria .ii. de octauis Corporis Christi : tres lectiones cum Responsoriis de tercio nocturno : memoria de octauis sancti Iohannis.[5]

¶ Feria .iii. de martyribus Iohanne et Paulo : ix. lectiones. Medie lectiones de octauis Corporis Christi, cum Responsoriis de primo nocturno : et memoria de octauis[5] sancti Iohannis.

¶ Feria .iiii. de octauis[1] : tres lectiones : versus et Responsoria de secundo nocturno, et memoria de octauis[5] sancti Iohannis. Ad vesperas hec sola antiphona, *Sacerdos :* psalmus *Dixit Dominus :* Capitulum, Responsoria, et cetera omnia, sicut ad primas vesperas festi : memoria de sancto Leone papa, et de octauis sancti Iohannis.[5]

¶ Feria .v. de octaua,[1] Inuitatorium triplex : ix. lectiones. Medie lectiones de sancto Leone, et memoria de octauis[5] sancti Iohannis. Missa de vigilia[6] solenniter cantetur ad principale altare. Ad vesperas de apostolis[6] solennis memoria de octaua Corporis Christi tantum : et Nihil fiat in audientia sancti[5] Iohannis†.

¶ Feria .vi. de apostolis Petro et Paulo : Inferius duplex.

¶ Sabbato, de sancto Paulo, Inuitatorium triplex : ix. lectiones, et due memorie.[7] Ad vesperas (que erunt de dominica) fiat memoria de apostolis,[6] de octauis sancti Iohannis, de Trinitate, et processio fiat.

Jul. 1.] ¶ Dominica .ii. post Trinitatem, tota dicitur[8] historia, et memoria de octaua sancti Iohannis[5] : memoria de octauis apostolorum[6] et de Trinitate. In laudibus, vna antiphona. Missa de octaua sancti Iohannis dicatur in capitulo.[9] Ad vesperas de Visitatione beate Marie, memoria de dominica priuatim. Nihi[10] de martyribus.[11]

¶ Feria .ii. de Visitatione beate Marie : festum maius duplex ; et octaue cum regimine chori.

[1] Corporis Christi.
[2] primo : *add.* 97, 01.
[3] dicatur in capitulo : 87, 88.
[4] dicitur : 97, 01.
[5] Nativ. S. Johannis baptistae.
[6] SS. Petr. et Paul.
[7] duae memoriae : de S. Petro, et de octa. Natiuitatis S. Johannis baptistae.
[8] dicatur : 97, 01.
[9] in capitulo dicitur : 87, 88.
[10] et *before* nichil : 87, 88.
[11] SS. Processo et Martino.

¶ Feria .iii. de octauis Visitationis.

¶ Feria .iiii. de sancto Martino: ix. lectiones. Medie[1] lectiones de octauis apostolorum,[2] et memoria de octauis.[3]

¶ Feria .v. de octauis Visitationis.

¶ Feria .vi. de octaua apostolorum,[2] et tantum memoria de octauis Visitationis. Ad vesperas sancti Thome,[4] memoria de octauis Visitationis solenniter, et[5] de apostolis[2] sub silentio.

¶ Sabbato, de sancto Thoma,[4] minus duplex. Ad vesperas, de festo reliquiarum, cum memoria de sancto Thoma, et de octauis[3] solenniter: de dominica et de Trinitate priuatim.

Jul. 8.] ¶ Dominica .iii., festum Reliquiarum, maius duplex. Quotidie per octauas fiat memoria de reliquiis.

¶ Feria .ii. totum de octaua. [& .v.] Inuitatorium triplex: ix. lectiones. Et cetera omnia sicut in die, preter Responsorium, quod non dicetur ad vesperas.

¶ Feria .iii. de martyribus,[6] Inuitatorium duplex: tres lectiones cum Responsorio *Hec est vera.*

¶ Feria .iiii. de sancto Benedicto, Inuitatorium duplex: tres lectiones tantum.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Et dicitur[7] Responsorium de [8]secundo nocturno, cum missa quarte ferie.[8]

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt .iii. commemorationes, in .vi. feria fiat vna.[9] Ad vesperas sancti Swithuni, memoria de reliquiis: de dominica, antiphona *Montes Gelboe:* de Trinitate: et processio fiat.

Jul. 15.] ¶ Dominica .iiii. post Trinitatem, totum de sanctis Swithuno sociisque eius, et tres memorie.[10]

¶ Feria .ii. de sancto Osmundo: ix. lectiones. Omnia de communi vnius confessoris et pontificis.

¶ Feria .iii. de sancto Kenelmo: Inuitatorium duplex: iii. lectiones.

[1] et *before* medie: 87, 88.
[2] SS. Petr. et Paul.
[3] Visitationis.
[4] archiep. mart.
[5] primo: *add.* 97, 01.
[6] Septem Fratribus.
[7] dicuntur: 87, 88.
[8]—[8] primo nocturno cum missa dominicali, et dicuntur duo prima Responsoria ferialia: 97, 01.
[9] et tunc dicitur missa dominicalis in capitulo in iiii. feria: *add.* 97, 01.
[10] et missa dominicalis dicitur in capitulo, et ad altam missam dicuntur memorie de reliquiis et de Omnibus Sanctis tantum: *add.* 97, 01. Ad i. vesperas, mem. de reliquiis; de dominica, Ant. *Montes Gelboe* [p. mclxxii. Ant. 7]; de Trinitate, et processio. Missa dominicalis dicitur in capitulo, cum memoria de Trinitate tantum. Ad altam missam, memoria de reliquiis, et de Omnibus Sanctis tantum. *Brev. Sar.* p. mclix.

¶ Feria .iiii. de sancto Arnulpho, Inuitatorium simplex: tres lectiones de communi. Capitulum *Omnis pontifex.*

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Margareta: ix. lectiones.

¶ Sabbato, de sancta Maria, et memoria de sancta Praxede.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio, [1]et missa dominicalis dicitur in .iiii. feria pro summa missa[1]: et Responsoria ferialia omittantur. Ad vesperas, memoria de abbate[2]: de dominica, antiphona *Rex autem:* de Trinitate: et processio fiat.

Jul. 22.] ¶ Dominica .v. post Trinitatem, de sancta Maria Magdalena, Inuitatorium triplex: ix. lectiones: et tres memorie.[3]

¶ Feria .ii. de festo loci, et memoria de martyre.[4]

¶ Feria .iii. de sancta Cristina, cum nocturno.

¶ Feria .iiii. de sancto Iacobo, Inferius duplex: memoria de martyribus.[5] Ad secundas vesperas de apostolo, memoria solennis de sancta Anna.

¶ Feria .v., de sancta Anna, Inuitatorium triplex: ix. lectiones.

¶ Feria .vi., de Septem Dormientibus, Inuitatorium duplex: iii. lectiones: [1]et dicatur missa dominicalis pro summa missa.[1]

¶ Sabbato, de sancta Maria, et memoria de sanctis.[6]

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna et memoria de martyribus.[7] [1]Et tunc missa dominicalis dicatur in dominica in capitulo.[1]

¶ Ab hac die vsque ad[8] (*Domine, ne in ira*) accipiatur Sextum *G,* pro littera dominicali.

Sequitur sextum *G.*[9]

[1]—[1] *om.* 97, 01. [2] S. Wandragesilo.

[3] missa dominicalis dicitur in capitulo: *add.* 97, 01. Ad i. vesp. memoria de Sancto [Wandragesilo abbate]; de dominica, Ant. *Rex autem David* [p. mclxxii. Ant. 10]; de Trinitate; et processio. Missa dominicalis dicitur in capitulo, cum memoria de Trinitate tantum. Secunde vespere erunt de commemoracione. *Brev. Sarum,* p. mclix.

[4] S. Apollinare. [5] SS. Christophoro et Cucufato.

[6] SS. Samsone et Panthaleone. [7] Septem Dormientibus.

[8] inceptionem historie: *add.* 97, 01.

[9] *Neither tailpiece nor following heading,* 87; *no tailpiece,* 88; *no heading,* 97, 01.

[Sextum *G*.]

Jul. 29.] ¶ Littera dominicalis *G*, quarto kalendas Augusti, inchoetur historia (*In principio*). Et fiant medie lectiones de martyribus.[1] In laudibus omnes antiphone dicuntur.

¶ Feria .ii. de martyribus Abdon et Sennen, Inuitatorium duplex: tres lectiones.

¶ Feria .iii. de festo loci, et memoria de sancto Germano.

¶ Feria .iiii. de sancto Petro,[2] Inuitatorium triplex: ix. lectiones.

¶ Feria .v. de sancto Stephano, papa et martyre, Inuitatorium duplex: tres lectiones.

¶ Feria .vi. de inuentione sancti Stephani prothomartyris: ix. lectiones. Capitulum *Iustorum anime.*

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.[3]

Aug. 5.] ¶ Dominica .ii., de seruicio dominicali. Et fiant medie lectiones de sancto Oswaldo. In laudibus, vna antiphona.[4]

¶ [a]Feria .ii. de Transfiguratione Domini: ix. lectiones: festum minus duplex.

[1] SS. Felice, etc.

[2] ad vincula.

[3] commemoratio: *om.* 87, 97, 01.

[4] Ad secundas vesperas, memoria de dominica sub silentio, et nihil de sanctis: *add.* 97, 01.

[a—b] Feria ii. de sancto Sixto, Inuitatorium duplex, iii. lectiones.

Feria iii. de festo loci, et memoria de sancto Donato.

Feria iiii. de sancto Ciriaco et sociis eius: Inuitatorium duplex, iii. lectiones.

Feria v. de sancto Romano, cum nocturno, missa erit de vigilia.

Feria vi. de sancto Laurentio, Inuitatorium triplex, ix. lectiones. Sabbato, de sancta Maria, et memoria de martire, et de octauis. Vbi fiunt iii. commemorationes, in ii. feria fiat i., et memoria de martyribus.

Dominica iii. de seruicio dominicali, et fiant medie lectiones de sancto Laurencio, cum versibus et Responsoriis de primo nocturno, vi. Responsorium erit *O Ypolite.* In laudibus vna antiphona, et memoria de octauis, et de Trinitate.

Feria ii. de martyribus, cum propriis Responsoriis et laudibus. Inuitatorium duplex, iii. lectiones, sine regimine chori. Ad completorium sancti Eusebii super himnum habeatur cantus dominicalis.

Feria iii. de sancto Eusebio, cum nocturno. iii. Responsorium *Iurauit Dominus*: officium finiatur sine *Alleluia*.

Feria iiii. dies Assumptionis: 87, 88.

¶ Feria .iii. de festo[1] Nominis Iesu: maius duplex.

¶ Feria .iiii. de seruicio octauarum Nominis Iesu, et memoria de martyribus.[2]

¶ Feria .v. de seruicio octauarum,[3] et memoria de sancto Romano. Missa de vigilia sancti Laurentii [4]in capitulo dicatur.[4]

¶ Feria .vi. de sancto Laurentio, Inuitatorium triplex: ix. lectiones, et memoria de octauis Nominis Iesu.

¶ Sabbato de seruicio octauarum,[3] et memoria de sancto Tyburcio, et de octauis sancti Laurentii.

Aug. 12.] ¶ Dominica .iii., de seruicio octauarum Nominis Iesu: ix. lectiones. [5]Medie lectiones de sancto Laurentio, et sextum Responsorium erit *O Ypolite*[5]*:* memoria de octauis sancti Laurentii, de dominica, et de Trinitate. Missa dominicalis in capitulo dicatur.

¶ [6]Feria .ii. de sancto Hypolito: ix. lectiones. Medie lectiones de octauis Iesu,[7] et memoria de octauis Nominis Iesu, et de sancto Laurentio.[8]

¶ Feria .iii. de octaua Nominis Iesu, Inuitatorium triplex: ix. lectiones. Medie lectiones de sancto Eusebio, et memoria de sancto Eusebio, et de octauis sancti Laurentii. Missa de vigilia[9] beate Marie [10]in capitulo dicitur.[10]

¶ Feria .iiii. de Assumptione[9] beate Marie, festum principale. [& .vi.] Hac die nulla memoria de sancto Laurentio.

¶ Feria .v. de seruicio octauarum: antiphona *Virgo prudentissima:* psalmus *Benedictus* et memoria de sancto Laurentio.

¶ Feria .vi. de octauis[9]: antiphona *Talis est:* psalmus *Benedictus,* et memoria de sancto Laurentio, cum missa in capitulo. Et tunc in summa missa non fiat memoria de octaua sancti Laurentii.

¶ Sabbato de octauis[9]: antiphona *Emissiones:* psalmus *Benedictus,* et memoria de martyre.[11] Ad vesperas, memoria de sancto Magno, de dominica, de Trinitate, et processio fiat. In redeundo, antiphona *Saluator mundi.*

[1] festum *for* de festo: 01.
[2] Nominis Jesu.
[3] SS. Ciriaco et sociis.
[4]—[4] post vi. dicitur ad principale altare: 97, 01.
[5]—[5] et tantum memoria de octauis sancti Laurentii: 97, 01.
[6] *Crede Michi,* § 159, p. 73; *Defens. Direct.* c. 56, p. 44.
[7] nominis Iesu: 97, 01.
[8] ad utrasque vesperas de sancto: *add.* 97, 01.
[9] Assumptionis.
[10]—[10] post sextam dicatur ad principale altare, et due memorie. Ad primas vesperas S. Marie fiat solennis memoria de octa. Nominis Jesu: 97, 01. Mem. de S. Eusebio et de octa. S. Laurentii. *Missale Sar.* 862-3.
[11] S. Agapito.

Aug. 19.] ¶ Dominica .iiii., de seruicio octauarum. Nonum Responsorium a duobus cantetur. In laudibus, vna antiphona, et memoria[1] de dominica, et de Trinitate. Missa[2] dominicalis in capitulo dicitur.

¶ Feria .ii. et .iii. de seruicio octauarum,[3] sine aliqua memoria.

¶ Feria .iiii. de octaua,[3] Inuitatorium triplex : ix. lectiones : et memoria de martyribus.[4] Vespere erunt de octaua,[3] et memoria de martyribus.[5]

¶ Feria .v. de martyribus Timotheo et Apollinare, cum nocturno.

¶ Feria .vi. de sancto Bartholomeo. Inferius duplex : ix. lectiones. Ad secundas vesperas, antiphona *Sub tuam.*

¶ Sabbato, de sancta Maria.

Aug. 26.] ¶ Dominica .v.,[6] dicitur historia dominicalis. Responsoria ferialia hoc anno pretermittantur.

¶ Feria .ii. de festo loci, et memoria de sancto Rupho.

¶ Feria .iii. de sancto Augustino, Inferius duplex. Capitulum *Dedit Dominus.* Vespere[7] erunt de festo, et solennis memoria de sancto Iohanne,[8] et de sancta Sabina.

¶ Feria .iiii. de decollatione sancti Iohannis baptiste, Inuitatorium triplex : ix. lectiones : memoria de sancta Sabina, cum missa in capitulo.

¶ Feria .v. de martyribus,[9] Inuitatorium duplex : tres lectiones.

¶ Feria .vi., de sancta Maria, et memoria de sancta Cuthberga.

¶ Sabbato, de sancto Egidio : ix. lectiones. Et fiant medie lectiones de sancto Prisco, cum versu et Responsoriis de secundo nocturno vnius martyris.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna. Ad vesperas de dominica, Responsorium *Antequam :* memoria de sancto Egidio, de Trinitate, et processio fiat.

Sept. 2.] ¶ Littera dominicalis[10] *G*, quarto nonas Septembris, tota cantetur historia (*Si bona*). In laudibus omnes antiphone dicuntur.

[1] de martire : *add.* 87, 88. [S. Magno.]
[2] et *before* missa : 87, 88.
[3] Assumptionis.
[4] SS. Timotheo et Symphoriano.
[5] SS. Timotheo et Apollinare.
[6] v. de historia dominicali : 87, 88.
[7] Secunde vespere : 97, 01.
[8] bapt.
[9] SS. Felice et Adaucto.
[10] dominicali : 87, 88.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancto Cuthberto: ix. lectiones,[1] Nisi facte fuerint in quadragesima: tunc fiant hic Inuitatorium duplex et tres lectiones de communi.

¶ Feria .iiii. de sancto Bertino, cum nocturno. Et dicantur Responsoria de primo nocturno vnius abbatis.

¶ Feria .v. de feria. Et dicitur primum Responsorium feriale, cum missa quarte ferie.

¶ Feria .vi., plenum seruicium de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .v. feria fiat vna [2]commemoratio.[2] Et in .vi. feria erit commemoratio beate Marie virginis.

¶ Sabbato, Natiuitas Marie: maius duplex. Secunde vespere erunt de festo, et memoria de dominica, et de Trinitate priuatim.

Sept. 9.] ¶ Dominica .ii., totum de seruicio octauarum.[3] Tercium Responsorium *Gloriose:* Sextum Responsorium *Regali:* Nonum Responsorium *Ad nutum.* In laudibus vna antiphona, et tres memorie.[4] Missa dominicalis in capitulo dicatur.

¶ Feria .ii. de octauis.[3] Tercium Responsorium *Natiuitas.*

¶ Feria .iii. de octauis.[3] Tercium Responsorium *Gloriose.*

¶ Feria .iiii. de octauis.[3] Tercium Responsorium *Regali.*

¶ Feria .v. de octauis.[3] Tercium Responsorium *Natiuitas.*

¶ Feria .vi., de Exaltatione Sancte Crucis: minus duplex: et fiant medie lectiones de martyribus,[5] cum versibus et Responsoriis de secundo nocturno plurimorum martyrum, et solennis memoria de sancta Maria, antiphona *Dignum namque*, versus *Elegit eam.* Ad matutinas de octauis[3] extra chorum, Tercium responsorium *Gloriose.*

¶ Sabbato, de octauis,[3] Inuitatorium triplex: ix. lectiones. Tercium Responsorium *Regali:* Sextum Responsorium *Natiuitas est:* Nonum Responsorium *Ad nutum.* In laudibus omnes antiphone dicuntur, et memoria de sancto Nichomede martyre. Secunde vespere erunt de octaua[3]: memoria de martyribus[6]: De dominica, antiphona *Ingressus:* de Trinitate: et processio fiat. In reuertendo, antiphona *Saluator*, versus *Exultent iusti.*

¶ Et festum[7] differatur.

[1] *hoc est* sub 1 *G.* et 2 *G.* solum.

[2]—[2] *om.* 88.

[3] Nat. B. Mariae.

[4] mem. de S. [Gorgonio], de dominica, et de Trinitate: *Brev. Sar.* mcclxxix.

[5] SS. Cornelio et Cypriano.

[6] SS. Eufemia, Lucia, et Geminiano.

[7] S. Edithae, V.

Sept. 16.] [& .vii.] ¶ Littera dominicalis[1] *G*, decimo sexto kalendas Octobris: tota cantetur historia (*Peto Domine*). In laudibus omnes antiphone dicuntur: et due memorie.[2] Vespere erunt de dominica, et memoria de sancta Editha, et de sancto Lamberto.

¶ Feria .ii. de sancta Editha: ix. lectiones. Medie lectiones de sancto Lamberto. Vespere erunt de sancta Editha, et memoria de sancta Maria, antiphona *Sub tuam*.

¶ Feria .iii. de sancta Maria.

¶ Feria .iiii. de feria. Responsoria de primo nocturno. Missa .iiii. temporum.

¶ Feria .v. de feria. Et dicitur Responsorium feriale cum missa de vigilia.

¶ Feria .vi. de sancto Matheo, Inferius duplex: memoria de sancto Laudo. Vespere erunt de apostolo,[3] et memoria de martyribus[4] solenniter.

¶ Sabbato, de sancto Mauricio sociisque eius: ix. lectiones, sine expositione. Vespere erunt de martyribus,[4] et memoria de sancta Tecla: De dominica, cum antiphona *Adonay*): postea de Trinitate: et processio fiat ante crucem.

Sept. 23.] ¶ Littera dominicalis[1] *G*, nono kalendas Octobris, tota cantetur historia (*Adonay*): memoria tantum de virgine.[5] In laudibus omnes antiphone dicuntur, et due memorie. Vespere erunt de dominica, et memoria de festo loci.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancto Firmino martyre, Inuitatorium simplex: tres lectiones: Capitulum *Omnis pontifex*.

¶ Feria .iiii. de martyribus[6] [Inuitatorium duplex: tres lectiones.

¶ Feria .v. de martyribus[7]] Cosma et Damiano, Inuitatorium duplex: tres lectiones. [8]Capitulum *Sancti per fidem*.[8]

¶ Feria .vi. de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .iiii.[9] feria fiat vna commemoratio,[10] et memoria de sancto†.[11]

[1] dominicali: 87, 88.
[2] de [S. Eufemia, Lucina et Geminiano] martyribus, et de Trinitate: *Brev. Sar.* mccxcvii. (where 'Nicomede' is an error).
[3] S. Mattheo.
[4] SS. Mauricio, etc.
[5] S. Tecla.
[6] SS. Cypriano et Iustina.
[7] 87, 88.
[8—8] *om.* 97, 01.
[9] iii.: 87, 01.
[10] commemoratio: *om.* 87, 88.
[11] SS. Cypriano et Justina (fe. iiii.) *vel* S. Firmino (fe. iii.).

¶ Sabbato, de sancto Michaele, Inferius duplex: Vespere erunt de sancto Hieronymo; solennis memoria de sancto Michaele, et[1] fiat[2] sub silentio memoria de dominica, et de Trinitate: sed nulla processio de dominica: antiphona *Adaperiat.*

Sept. 30.] ¶ Littera dominicalis[3] *G*, secundo kalendas Octobris, cum memoria inchoetur historia (*Adaperiat*): totum officium fiat de sancto Hieronymo: Capitulum *Dedit Dominus.* Ad matutinas legatur Omelia, sicut in die sancti Ambrosii: et due memorie priuatim. Ad secundas vesperas fiat solennis memoria de confessore,[4] et[5] de dominica sub silentio.

¶ Feria .ii. de sancto Remigio, sociisque eius: medie lectiones de sancto Melore: de communi vnius martyris, cum versu et Responsoriis de primo nocturno. Vespere erunt de festo, et memoria de martyre.[6]

¶ Feria .iii. de sancto Leodegario, Inuitatorium simplex: iii. lectiones. Capitulum *Omnis pontifex.* Responsoria de secundo nocturno.

¶ Feria .iiii. de feria. Missa dominicalis.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Responsoria de secundo nocturno, cum missa quarte ferie.

¶ Sabbato, de sancta Maria, et memoria de sancta Fide.

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna commemoratio. Et tunc in sequenti dominica tota cantetur historia (*Adaperiat*) et memoria tantum de sanctis.[7] Et in vigilia apostolorum Symonis et Iude Responsoria ferialia pariter cantentur.

Oct. 7.] ¶ Dominica .ii., de seruicio dominicali. Medie lectiones de martyribus.[8] In laudibus, vna antiphona.

¶ Feria .ii. de festo loci.

¶ Feria .iii. de sancto Dyonisio: ix. lectiones. Capitulum *Iustorum anime.*

¶ Feria .iiii. de martyribus,[9] Inuitatorium simplex: tres lectiones.

¶ Feria .v. de sancto Nichasio sociisque[10] eius martyribus, Inuitatorium duplex: tres lectiones.

[1] primo: *add.* 97, 01. Mem. de dom. et de Trin.
[2] fiet: 87, 88.
[3] dominicali: 87, 88.
[4] S. Remigio.
[5] primo: *add.* 97, 01.
[6] S. Leodegario.
[7] SS. Marco, Marcelliano et Apuleo.
[8] ubi sint† [leg. fiunt] tres commemoraciones, tunc in hac dominica tota cantetur historia: *add.* 97, 01.
[9] SS. Gereone, etc.
[10] sociorumque†: 87, 88.

¶ Sabbato, de vigilia Penthecostes.

Jun. 10.] ¶ Die Penthecostes, et per hebdomadam, totum de solennitate festi. Nihil de sancto Edmundo: nec de sancto Barnaba: nec de sancto [& .iiii.] Ricardo hoc anno.

¶ De festis trium lectionum fiat memoria, sicut per hebdomadam Pasce, ad vesperas et[1] matutinas beate Marie.

¶ Nota quod Responsoria de secundo nocturno historie (*Deus omnium*) debent cantari in .vi. feria post festum reliquiarum. Sed vbi fiunt tres commemorationes, tunc in octaua sancti Iohannis baptiste tota cantetur historia.

¶ Nulla dominica differatur per estatem, propter temporis breuitatem.

Jun. 17.] ¶ Dominica sancte Trinitatis, totum de festo.

¶ Feria .ii. de martyribus,[2] Inuitatorium duplex: tres lectiones, cum Responsorio *Hec est vera,* et memoria de octauis,[3] de sancta Maria, et de Omnibus Sanctis.[4]

¶ Feria .iii. de festo loci, et due memorie.[5]

¶ Feria .iiii. de sancta Maria: memoria de sancto Edwardo.[6]

¶ Vbi fiunt .iii. commemorationes, in .ii. feria fiat vna, et memoria de sanctis,[2] et de octauis.

¶ Feria .v., festum Corporis Christi, maius duplex. Ad secundas vesperas, antiphona *Sapientia:* psalmi, hymni, et versus, sicut ad primas vesperas. Et sic fiat per totas octauas, quando de octauis fit seruicium. Non dicitur (*Gloria tibi, Domine, qui natus*, Nisi quando de octauis[7] agitur tantum. Ad has vesperas, fiat memoria de sancto Albano sub silentio.

¶ Feria .vi. de sancto Albano: ix. lectiones: medie lectiones de octauis Corporis Christi. Nonum Responsorium *Percepturus*) a duobus cantetur, propter octauas.

¶ Sabbato, de octauis Corporis Christi, et memoria de sancta Etheldreda, et[8] de octauis Trinitatis. Missa de vigilia cantetur solenniter, ad principale altare. Ad vesperas[9] sancti Iohannis, memoria de octauis Corporis Christi solenniter, cum antiphona *O quam suauis.* Et inchoetur historia cum memoria priuatim, antiphona *Loquere, Domine:* et de Trinitate: sed nulla processio ad vesperas.

[1] ad: *add.* 87, 88.
[2] SS. Marco et Marcelliano.
[3] S. Trinitatis.
[4] tantum: *add.* 87, 88.
[5] duae memoriae: de Sanctis [Geruasio et Prothasio], et de Octauis. *Brev.* mxliii.
[6] Rege et M.
[7] Corporis Christi.
[8] et: *om.* 87.
[9] Nat.

Jun. 24.] ¶ Dominica .i. post Trinitatem, totum de sancto Iohanne baptista : memoria fiat de octauis[1] ad vesperas, matutinas, et ad missam solenniter : sed[2] de dominica et de Trinitate, sub silentio. Missa dominicalis[3] in capitulo dicatur.[4] Ad primam, antiphona *Gratias tibi, Deus.*

¶ Feria .ii. de octauis Corporis Christi : tres lectiones cum Responsoriis de tercio nocturno : memoria de octauis sancti Iohannis.[5]

¶ Feria .iii. de martyribus Iohanne et Paulo : ix. lectiones. Medie lectiones de octauis Corporis Christi, cum Responsoriis de primo nocturno : et memoria de octauis[5] sancti Iohannis.

¶ Feria .iiii. de octauis[1] : tres lectiones : versus et Responsoria de secundo nocturno, et memoria de octauis[5] sancti Iohannis. Ad vesperas hec sola antiphona, *Sacerdos :* psalmus *Dixit Dominus :* Capitulum, Responsoria, et cetera omnia, sicut ad primas vesperas festi : memoria de sancto Leone papa, et de octauis sancti Iohannis.[5]

¶ Feria .v. de octaua,[1] Inuitatorium triplex : ix. lectiones. Medie lectiones de sancto Leone, et memoria de octauis[5] sancti Iohannis. Missa de vigilia[6] solenniter cantetur ad principale altare. Ad vesperas de apostolis[6] solennis memoria de octaua Corporis Christi tantum : et Nihil fiat in audientia sancti[5] Iohannis†.

¶ Feria .vi. de apostolis Petro et Paulo : Inferius duplex.

¶ Sabbato, de sancto Paulo, Inuitatorium triplex : ix. lectiones, et due memorie.[7] Ad vesperas (que erunt de dominica) fiat memoria de apostolis,[6] de octauis sancti Iohannis, de Trinitate, et processio fiat.

Jul. 1.] ¶ Dominica .ii. post Trinitatem, tota dicitur[8] historia, et memoria de octaua sancti Iohannis[5] : memoria de octauis apostolorum[6] et de Trinitate. In laudibus, vna antiphona. Missa de octaua sancti Iohannis dicatur in capitulo.[9] Ad vesperas de Visitatione beate Marie, memoria de dominica priuatim. Nihi[10] de martyribus.[11]

¶ Feria .ii. de Visitatione beate Marie : festum maius duplex ; et octaue cum regimine chori.

[1] Corporis Christi.
[2] primo : *add.* 97, 01.
[3] dicatur in capitulo : 87, 88.
[4] dicitur : 97, 01.
[5] Nativ. S. Johannis baptistae.
[6] SS. Petr. et Paul.
[7] duae memoriae : de S. Petro, et de octa. Natiuitatis S. Johannis baptistae.
[8] dicatur : 97, 01.
[9] in capitulo dicitur : 87, 88.
[10] et *before* nichil : 87, 88.
[11] SS. Processo et Martino.

¶ Feria .iii. de octauis Visitationis.

¶ Feria .iiii. de sancto Martino: ix. lectiones. Medie[1] lectiones de octauis apostolorum,[2] et memoria de octauis.[3]

¶ Feria .v. de octauis Visitationis.

¶ Feria .vi. de octaua apostolorum,[2] et tantum memoria de octauis Visitationis. Ad vesperas sancti Thome,[4] memoria de octauis Visitationis solenniter, et[5] de apostolis[2] sub silentio.

¶ Sabbato, de sancto Thoma,[4] minus duplex. Ad vesperas, de festo reliquiarum, cum memoria de sancto Thoma, et de octauis[3] solenniter: de dominica et de Trinitate priuatim.

Jul. 8.] ¶ Dominica .iii., festum Reliquiarum, maius duplex. Quotidie per octauas fiat memoria de reliquiis.

¶ Feria .ii. totum de octaua. [& .v.] Inuitatorium triplex: ix. lectiones. Et cetera omnia sicut in die, preter Responsorium, quod non dicetur ad vesperas.

¶ Feria .iii. de martyribus,[6] Inuitatorium duplex: tres lectiones cum Responsorio *Hec est vera.*

¶ Feria .iiii. de sancto Benedicto, Inuitatorium duplex: tres lectiones tantum.

¶ Feria .v. de festo loci.

¶ Feria .vi. de feria. Et dicitur[7] Responsorium de [8]secundo nocturno, cum missa quarte ferie.[8]

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt .iii. commemorationes, in .vi. feria fiat vna.[9] Ad vesperas sancti Swithuni, memoria de reliquiis: de dominica, antiphona *Montes Gelboe:* de Trinitate: et processio fiat.

Jul. 15.] ¶ Dominica .iiii. post Trinitatem, totum de sanctis Swithuno sociisque eius, et tres memorie.[10]

¶ Feria .ii. de sancto Osmundo: ix. lectiones. Omnia de communi vnius confessoris et pontificis.

¶ Feria .iii. de sancto Kenelmo: Inuitatorium duplex: iii. lectiones.

[1] et *before* medie: 87, 88.
[2] SS. Petr. et Paul.
[3] Visitationis.
[4] archiep. mart.
[5] primo: *add.* 97, 01.
[6] Septem Fratribus.
[7] dicuntur: 87, 88.
[8]—[8] primo nocturno cum missa dominicali, et dicuntur duo prima Responsoria ferialia: 97, 01.
[9] et tunc dicitur missa dominicalis in capitulo in iiii. feria: *add.* 97, 01.
[10] et missa dominicalis dicitur in capitulo, et ad altam missam dicuntur memorie de reliquiis et de Omnibus Sanctis tantum: *add.* 97, 01. Ad i. vesperas, mem. de reliquiis; de dominica, Ant. *Montes Gelboe* [p. mclxxii. Ant. 7]; de Trinitate, et processio. Missa dominicalis dicitur in capitulo, cum memoria de Trinitate tantum. Ad altam missam, memoria de reliquiis, et de Omnibus Sanctis tantum. *Brev. Sar.* p. mclix.

¶ Feria .iiii. de sancto Arnulpho, Inuitatorium simplex: tres lectiones de communi. Capitulum *Omnis pontifex.*

¶ Feria .v. de festo loci.

¶ Feria .vi. de sancta Margareta: ix. lectiones.

¶ Sabbato, de sancta Maria, et memoria de sancta Praxede.

¶ Vbi fiunt tres commemorationes, in .iiii. feria fiat vna commemoratio, [1]et missa dominicalis dicitur in .iiii. feria pro summa missa[1]: et Responsoria ferialia omittantur. Ad vesperas, memoria de abbate[2]: de dominica, antiphona *Rex autem:* de Trinitate: et processio fiat.

Jul. 22.] ¶ Dominica .v. post Trinitatem, de sancta Maria Magdalena, Inuitatorium triplex: ix. lectiones: et tres memorie.[3]

¶ Feria .ii. de festo loci, et memoria de martyre.[4]

¶ Feria .iii. de sancta Cristina, cum nocturno.

¶ Feria .iiii. de sancto Iacobo, Inferius duplex: memoria de martyribus.[5] Ad secundas vesperas de apostolo, memoria solennis de sancta Anna.

¶ Feria .v., de sancta Anna, Inuitatorium triplex: ix. lectiones.

¶ Feria .vi., de Septem Dormientibus, Inuitatorium duplex: iii. lectiones: [1]et dicatur missa dominicalis pro summa missa.[1]

¶ Sabbato, de sancta Maria, et memoria de sanctis.[6]

¶ Vbi fiunt tres commemorationes, in .vi. feria fiat vna et memoria de martyribus.[7] [1]Et tunc missa dominicalis dicatur in dominica in capitulo.[1]

¶ Ab hac die vsque ad[8] (*Domine, ne in ira*) accipiatur Sextum *G*, pro littera dominicali.

Sequitur sextum *G.*[9]

[1]—[1] *om.* 97, 01.

[2] S. Wandragesilo.

[3] missa dominicalis dicitur in capitulo: *add.* 97, 01. Ad i. vesp. memoria de Sancto [Wandragesilo abbate]; de dominica, Ant. *Rex autem David* [p. mclxxii. Ant. 10]; de Trinitate; et processio. Missa dominicalis dicitur in capitulo, cum memoria de Trinitate tantum. Secunde vespere erunt de commemoracione. *Brev. Sarum*, p. mclix.

[4] S. Apollinare.

[5] SS. Christophoro et Cucufato.

[6] SS. Samsone et Panthaleone.

[7] Septem Dormientibus.

[8] inceptionem historie: *add.* 97, 01.

[9] *Neither tailpiece nor following heading*, 87; *no tailpiece*, 88; *no heading*, 97, 01.

¶ Feria .v. de sancto Nicolao, Inuitatorium triplex: ix. lectiones sine expositione: memoria de Aduentu, et de sancta Maria.

[¶ Feria .vi. de oct. S. Andree, Inuitatorium *Dilexit*, iii. lectiones sine regimine chori.[1]]

¶ Sabbato, festum Conceptionis beate Marie: minus duplex: et fiat processio ante missam, sicut in natiuitate eiusdem. Ad secundas vesperas, hymnus *Aue maris stella*, et solennis memoria de Aduentu.

Dec. 9.] ¶ Dominica .ii. Aduentus, totum de dominica. Vespere erunt de dominica, et memoria de sancta Maria.

¶ Feria .ii. de feria. Missa (*Salus populi*).

¶ Feria .iii. de festo loci.

¶ Feria .iiii. de feria. Epistola et euangelium eiusdem ferie.

¶ Feria .v. de sancta Lucia: ix. lectiones, sine expositione. Capitulum *Domine, Deus meus*.

¶ Feria .vi. de feria cum Responsorio feriali.

¶ Sabbato, de sancta Maria.

¶ Vbi fiunt tres commemorationes, in .ii. feria fiat vna commemoratio.

Dec. 16.] ¶ Dominica .iii. Aduentus, totum de dominica. Ad secundas vesperas dicatur Responsorium *Festina*, et antiphona *O sapientia*, psalmus *Magnificat*. Memoria de sancta Maria, antiphona *Aue Maria*.

¶ Feria .ii. de feria, cum propriis laudibus. Missa dominicalis.

¶ Feria .iii. de feria. Responsoria de secundo nocturno. Missa (*Salus populi*).

¶ Feria .iiii. de feria, cum propriis responsoriis. Missa quatuor temporum.

¶ Feria .v. de feria: versus *Ex Syon*. Responsoria de tercio nocturno. Missa de vigilia sancti Thome.[2]

¶ Feria .vi., de sancto Thoma apostolo, Inferius duplex: ix. lectiones, sine expositione euangelii. Ad matutinas, memoria de Aduentu, antiphona *Nolite*, Oratio *Excita, quesumus*. Ad missam sancti Thome dicitur Oratio dominicalis, scilicet (*Aurem tuam*): Et post sextam dicitur missa quatuor temporum: Vtraque ad principale altare.

[1] 87, 88.

[2] apostoli.

¶ Sabbato, de feria: versus *Egredietur virga,* cum propriis Responsoriis.

Dec. 23.] ¶ Dominica .iiii. Aduentus, totum de dominica.

¶ Feria .ii. de vigilia Natiuitatis Domini.

¶ Feria .iii. Natalis Domini. Festum principale. Secunde vespere erunt de festo,[1] et solennis memoria de sancto Stephano.

¶ Feria .iiii. de sancto Stephano, minus duplex.

¶ Feria .v. de sancto Iohanne, minus duplex.

¶ Feria .vi. de Innocentibus, minus duplex.

¶ Sabbato, de sancto Thoma,[2] minus duplex. Secunde vespere erunt de sancto Thoma, cum debitis memoriis.

Dec. 30.] ¶ Dominica infra octauas Natiuitatis Domini, de seruicio octaue.[1] In laudibus, vna antiphona. Cetera patent. Vespere erunt de sancto Syluestro, cum memoriis ordine suo.

Dec. 31.] ¶ Feria .ii. de sancto Syluestro: ix. lectiones. Medie lectiones de Natiuitate Domini, et Responsoria de primo nocturno. Vespere erunt de Circumcisione Domini, sine aliqua memoria.

Jan. 1.] ¶ Feria .iii. Circumcisio Domini: minus duplex.[3]

¶ Feria .iiii. de octaua sancti Stephani. [? ii.] Tres lectiones, cum regimine chori. In laudibus, vna antiphona. Vespere erunt de sancto Stephano, cum debitis memoriis.

¶ Feria .v. de octaua sancti Iohannis.[4] Ad missam dicitur Prefatio de apostolis. Vespere erunt de sancto Iohanne.

¶ Feria .vi. de Innocentibus: tres lectiones, cum regimine chori. Vespere erunt de Innocentibus.

¶ Sabbato, de vigilia Epiphanie: tres lectiones, sine regimine chori.

Jan. 6.] ¶ Dominica prima post Circumcisionem Domini (dies Epiphanie), festum principale.

[1] Natalis Domini. [2] archiep. mart.
[3] Ad secundas vesperas solennis memoria de octauis sancti Stephani: *add.* 97, 01.
[4] euangeliste.

¶ Et in .iii. feria fiat memoria de sancto Iuliano[1] sociisque[2] eius martyribus.

Jan. 9.] ¶ Feria .iiii. ad matutinas legatur expositio euangelii, scilicet de dominica infra octauas, et cetera.[3]

¶ Explicit libellus (quod Directorium sacerdotum appellatur) Feliciter.[4]

[1] S. Luciano. [2] sociorumque : 87.

[3] N.B.—After this, one of the Kalendars called *F.* (pp. 413–465) will come into use: to be followed by their common conclusion, which is styled 'Sextum *F.*' (pp. 479–491).

[4] Explicit Directorium Sacerdotum : 87, 88.

(The two tracts by Clement Maydeston—viz. *Defensorium Directorii* and *Crede Michi*—follow here in all the editions. They have been edited as vol. vii. for the Henry Bradshaw Society in 1894.)

APPENDIX (I.).

ON THE

YORK PYE

Pica Ebor., sive *Directorium Sacerdotum*, vel *Pica quotidiana, annualis*, vel *serialis*, 1509–10.

PRELUDIUM THOME HANNIBAL, LL.D.
PROLOGUS IN PICAM EBOR. PER T. HOTHYRSALL EMENDATAM.
TABULA ANNORUM DXXXII. (A.D. 1497–2028).
INCIPIT PICA EBOR.

ON THE YORK PYE,[1]

And the peculiar *D.* sextum (in anno bissextili).

[Incipit Preludium.]

¶ Thome Hannibal, legum doctoris, ac canonici Eborum, in Picam Ebor. nuper a discreto viro dño Thoma Hothyrsall, Ecclesie Ebor. Vicario chorali, reuisam et emendatam, preludium.

REpublice† Christiane consulere quanto possumus, eamque omni nostra lucubratione atque studio augere, ornare, dilucidare, totisque viribus tueri, nedum diuina et humana lex nos admonet: verum etiam ipsa naturalis ratio, quacum nascimur, vehementer hortatur atque impellit.

Qua de re summe enitendum est, vt singuli ad singula officia, quibus potissimum proficere valent, assumantur, hinc rebus bellicis rei militaris scientia preditos, negociis foro tractandis, causidicos, consiliis et deliberationibus graves et maturos viros in dirigendis officiis ecclesiasticis prudentia simul atque experientia commendatos, sigulis† demum rebus in eisdem consummatissimos administratores preficimus, eaque ad exornandam tutandamque militantis ecclesie nauiculam pertinere dinoscuntur.

Hec igitur secum animo repetens spectabilis vir dñs Thomas Hothyrsall, inclyte ac toto terrarum orbe nominatissime Eboracensis basilice vicarius choralis, emulorum latratus et effrenatam rabiem, Floccipendens, in hanc deductus est sententiam, vt quoniam diuinis obsequiis diu multumque versatus fuerat, omne studium suum et intollerabiles vigilias ad dirigendam, ampliandam, illustrandamque hanc nostram splendidissimam ac peculiarem Eboracensem basilicam conuerteret.

[1] The copy of the York Pye of 1509–10, at Sidney Sussex College, Cambridge (Y. 5. 12.), has the inscription on leaf 125b.

'*Thomas sanders dominatur mei*,' and '*precium* viij *d.*'

At the end of '*F.* Quartum,' at leaf 53, a small leaf of manuscript is inserted to serve for the octaves of St. Peter and St. Paul, etc., in June and July.

The book (like the Sarum *pica*) had originally no foliation; but I trace Henry Bradshaw's hand, pencilling the number of each leaf from 1 to 127, and 'Leaf 128 wanting.' From this it will be seen that it is a much thinner volume than the Sarum Pye which consists in various editions of from 200 to 232 leaves.

Et quanquam nonnulli hanc immensam prouinciam ac pregrande onus aggresi fuerint, inter quos Robertus Auissede potissimum insudauit, nihilominus ob temporum varietatem mortaliumque opiniones varias mirum in modum defecere. Multum namque adiumenti hinc† nostre reipublice hinc afferri posse credebat, [p. ✠ i.b] Si operam dedisset, vt ecclesiasticus quisque in hoc presertim sapientie et intelligentie genere que plurimum necessario habundaret; verum deterrebat auctorem ardui operis magnitudo inextricabilis, quam non suo exiguo et imbecilli, sed acutissimo ac pene diuino ingenio indigere censebat. Herebat igitur non secus ac nauta qui Carybdis ac Scylle non inscius nauigaturus, huc illuc animo fluctuat, et littore sedens secum agitat, satis ne firma sit nauis ad superandos vndarum fluctus, et ventorum concussiones perferrendas.

Igitur has inter humane fragilitatis cogitationes iactatus, a proposito fere desisteret, ni lux diuini eloquii exemplum Jeremie prophete in medium afferrens†, eum ad peragendum inceptam prouinciam incitaret. Jeremias enim, cum audisset se a Domino prophetam gentibus constitutum, se imperitum asseruit, se puerum affirmauit: ad que Dominus, *Noli* inquit *dicere, quia puer sum: quoniam ad omnia, ad que mittam te, ibis; et quecumque mandauero, loqueris.*[1] Et Saluator noster apostolos ad predicandum missos ita alloquitur, *Nolite* inquit *cogitare quomodo, aut quid, loquamini: dabitur enim vobis in illa hora quid loquamini.*[2] Equidem a Spiritu Sancto datur nobis facundia: ab eodem, sapientia, et intelligentia, et *omne* denique bonum et *perfectum descendit.*[3]

Quamobrem huius preclari operis auctor, se inhabilem recognoscens, ad ipsius Dei omnipotentiam conuolat, et flexis genibus cordeque sursum erecto, supplex diuinam opem exposcit. Confisus itaque de implorato patrocinio et intemerate ac semper virginis Marie, Petrique clavigeri, et totius curie celestis precibus se committens, hoc opus permaximum, suis impar viribus, orsus est; et demum post diurnos labores nocturnasque vigilias castigatissimum reddidit.

Qua de re omnes qui hoc opus in manibus sumpserint, oro atque exoro, ne illud superbo aut arroganti oculo legant vel ascultent, la- [p. ✠ ij.] cerent, aut ei detrahant, neue hunc multorum annorum laborem assiduum reprehendant. Enimuero operis auctor Domini vineam assidue coluit, vitem plantauit, suauissimosque ac nectareos racemos ad conficiendum mustum plenum aromatibus recollegit.

Quare agite, iucundissimi lectores, hoc opus insigne iam iam

[1] *Prophetia Ierem.* i. 7. [2] *Sec. Matt.* x. 19.
[3] *Ep. S. Jac.* i. 17.

e tenebris in lucem editum, grata hylarique fronte accipite, vt portiferia†, seu breuiaria vestra castigare, corrigere, supplere, ac emendare possitis.

Et si quid deuium aut exorbitans in hoc opere inueniri poterit, hoc totum perspicatiori ingenio, saniorique consilio corrigendum committimus: vnum obtestamur, ne id auctoris inertie aut inexperientie attribuatur, *quandoque* enim *bonus dormitat Homerus.*[1]

¶ Finit Prologus.

[1] Q. Horatius Flaccus, *De arte poetica*, ver. 359.

[PROLOGUS T. HOTHYRSALL, A.D. 1497.]

¶ Incipit Prologus super Picam quotidianam vel annualem, siue serialem, cum Tabula literarum dominicalium de anno in annum, predictam Picam precedente, et duratura per Annos .CCCCC.xxxii., tunc reinceptura.

Sic Pica cum tabula semper manebunt, dum mundus cum hominibus perdurauerit, quas composuit Robertus Auissede, presbiter, quondam Capellanus Ecclesie S. Gregorii, in magno vico Eborum.

¶ Prologus.

SAnctissimi Saluatoris nostri gratia inspirante, et fortitudinem michi sapientiam et intellectum conferente, precibusque beate Marie virginis eiusdem Dei genitricis intercedentibus, atque omnium sanctorum presencia precante, quasi lac vobis concupisco quamuis inscius et insolers ego paruulis dare, tempore vero presenti audire multi nolunt, nec intelligere de quo, qua, vel quibus seruicium Dei, scilicet Matutine, Missa, et vespere dici debent; et non est eis cura de quo, qua, vel quibus seruicium dictum fuerit: nec ordinale sunt secuti, neque festis de nouo constitutis attendunt, de quibus propheticum illud dici bene poterit, *Noluit intelligere, vt bene ageret.*[1]

Nunc pro dolor quod in domo Dei tales inscii atque insolertes, voluntatem non habentes, nec propositum intelligendi, neque recte agendi siue discendi, simus erecti, quia tam in vno loco quam in alio inueni et inuenio atque audio quod simplices et necligentes, verum non scrutantes neque attendentes sumus, licet per antedictam graciam ad sacerdocium vocati fuerimus. Ideoque per eandem graciam seruitii seriem de die in diem dicendi ad omnium proposui intelligenciam explicare. Incipiens Anno Domini .M.CCCC.lxxx.xvii. et die Mensis Aprilis: xxiiii. editas primo faciam litteras dominicales per quas dominica curret de Anno in annum per spacium cicli magni [p. ✠ iii.]

[1] Psalmo xxxv. ver. 3.

qui continet in seipso ciclos †solares .xix. et lunares ciclos .xxviii.† ex tunc reincepturus, vt facilius sciatis per quam litteram, et quem numerum, incipiet*is* in festo Circuncisionis Domini.

Et si due littere cum suis numeris in vna linea sint posite, tunc prima illarum in linea transuersa, cum suo numero incipiet in festo Circuncisionis Domini, et terminabitur in loco bisextili, vbi secunda littera cum suo numero in eadem linea incipiet, et permanebit per totum annum sequentem, scilicet vsque ad festum Circuncisionis. Et ibi littera dominicalis mutabitur in aliam litteram primam per kalendarium retrogradam.

Quia nunc temporis illa littera *A.* est littera dominicalis, scilicet anno Domini .M.CCCC.lxxx.xvii. cicli solaris [.xxii][1] Lunaris vero .xvi. Concurrentibus .vi. Indicione‡ .xv. Epact' .xv. Clauibus terminorum .xi. Embolisimo‡ nullo.

Et anno sequente, scilicet Anno Domini .M.CCCC.lxxx.xviii. ista littera *G.* erit littera dominicalis per kalendarium retrograda. Anno solaris [.xxiij].[2] Lunaris xvii. concurrentibus. vii. Indicione† .i. Epactis .xxvi. Clauibus terminorum .xxx. Embolismo .vi. instante. et sic deinceps. In super post litteras dominicales supradictas cum annis Domini, et ciclis solaribus, et eciam lunaribus interpositis sequetur libellus paruitatis mee opusculum, qui vocabitur **Pica quotidiana**, vel **annualis**, siue **serialis.**

Quotidiana, quia quotidie. **Annualis,** quia annuatim, **Serialis,** quia seriatim seruicium indicabit.

Et omnes variaciones festorum mobilium et immobilium, quando et vbi contingent, internotabo. Et specialiter de magno dubio quod inter multos erit anno Domini Millesimo .dii. xxxvi. enotabo, in loco suo, per *D. vi.*,[3] scilicet, quando dominica prima .lxx. contingent in Cathedra S. Petri apostoli. Et alleluia hoc anno in vigilia cathedra† S. petri claudetur. De quo dubio diem Pasche annotaui in tabula magna pendente in vestiario monasterii Ebor*um*, quam scilicet tabulam elapso tempore, scilicet anno-[p. ✠ iii^b.]rum composui de rebus multis et diuersis. Et sic, nisi ter tantum, fuit a Natiuitate Christi vsque huc. Nec erit vsque ad annum Domini prenotatum. Hoc est, post tempus presens, per annos CC.xxxix.

Et sic libellus prenominatus erit de die in diem, omni anno permansurus, et indicabit de quo, qua, vel quibus seruicium dicitur.

†—† *An old hand corrects this* in the Sidney Sussex copy *to* 'lunares .xix. et solares ciclos .xxviii.'

[1] The number of the solar cycle, as originally printed here, has been rendered illegible, and ? ".xxii." is written above the line by a sixteenth-century corrector.

[2] The original number obliterated.

[3] For this York '*D.* sextum' our Sarum Directorium makes no provision.

Et notandum est quod dudum duo seruicia in vno die ponuntur, et hec diccio **Vel** interposita, siue **In aliis locis.**

Ad hoc autem sciendum est, quod Primum seruicium debet dici in omnibus locis, vbi ecclesia sita fuerit in nomine alicuius apostoli siue euangeliste, et etiam beate Marie virginis, vel sancti Willelmi.

Et secundum seruicium, quod sequitur post **Vel**, siue **In aliis locis**, debet dici in omnibus aliis locis, que sunt sita in nomine alicuius sancti, vel sancte, qui non est apostolus, neque euangelista. Exceptis, vt predicitur, beata Maria virgine, et sancto Willelmo, quoniam sufficit commemoracio eorundem.

Ideo dicendum est Primum seruicium, scilicet commemoracio de apostolis Petro et Paulo, in quorum nomine fundatum Monasterium Ebor*um*, quod est mater nostra [1]in diocesi Eboracensi [2] manencium.

Set in hac ebdomada, vbi solenne festum ecclesie euenerit, quilibet ordinale suum ordinare debet propter commemoracionem eius que hac ebdomada non dicitur, qua propter oportet nos et vos anteuidere, ne in lapsum curramus, et notam necligentiam. Deo gratias.

[1]—[2] i*n* diocesis Eborace*n*sis† : ed. 1509–10.

TABULA.

¶ Incipit tabula litterarum dominicalium, scilicet bisextilium et communium, atque ciclorum solarium et lunarium per annos d.xxxii., tunc reinceptura. Incipiens Anno Domini .M.CCCC.lxxxxvii.

Tabula.

1497. A. primum	1516. f. 1. e. 1.	1533. e. 4.
1498. g. 4.	1517. d. 4.	1534. d. 3.
1499. f. 2.	1518. c. 2.	1535. c. 1.
1500. e. 5. d. 5.	1519. b. 5.	1536. b. 3. a. 4.
ciclus lunaris	cicl. lunar. 1520.	1537. g. 2.
1501. c. 3.	a. 3. g. 3.	1538. f. 5.
1502. b. 1.	cicl. solaris 1521.	ciclus lunaris 1539.
1503. a. 4.	f. 2.	e. 3.
1504. g. 3. f. 3.	1522. e. 5.	1540. d. 2. c. 1.
1505. e. 1.	1523. d. 3.	1541. b. 4.
1506. d. 4.	1524. c. 1. b. 1.	1542. a. 3.
1507. c. 2.	1525. a. 4.	1543. g. 1.
1508. b. 5. a. 5.	1526. g. 2.	1544. f. 4. e. 4.
1509. g. 3.	1527. f. 5.	1545. d. 3.
1510. f. 2.	1528. e. 4. d. 4.	1546. c. 5.
1511. e. 5.	1529. c. 1.	1547. b. 3.
1512. d. 4. c. 3.	1530. b. 4.	1548. a. 2. g. 2.
1513. b. 1.	1531. a. 3.	†ciclus solaris† 1549.
1514. a. 4.	[ciclus solaris 1532]	f. 5.
1515. g. 3.	g. 2. f. 2.	

The Table is carried on through 7 pages of three columns each for a period of 532 years. In the Sidney Sussex copy there are many MS. corrections of the solar cycles. At the foot of the 10th column the following note occurs :—

ciclus lunaris. 1729.
e. 3.
1730. d. 2.
1731. c. 4.
1732. b. 3. a. 3.
1733. g. 1.
1734. f. 4.
1735. e. 3.
1736. d. 6. c. 5.

Inter multos dubium erit magnum in anno prenotato, pro Septuagesima et Pascha. Set sine dubio contingent et transient per istas litteras prenotatas, et sequentur tabulam hic scriptam.

The table ends after about 10 or 11 columns more :—

ciclus solaris 2025.[1]
f. 3.
2026. e. 2.
2027. d. 5.
c. 2. b. 2.

* [p. ✠ vii[b]]

NOtandum vero, si dies Judicii magni non anteuenerit, hec tabula finietur per bisextum et litteras dominicales *C.* et *B.*, anno Domini .CC.† et xvii.,[2] et anno cicli solaris quarto.[3] Lunaris vero, xv. Concurrentibus .v. Inditione .vi. Epactis, quarto. Clauibus terminorum .xii. Embolismo nullo.

Et anno sequente incipietur per *A.* primum, in principio tabule, scilicet Anno Domini CC.† et xxix. et solaris cicli anno [.xxi.] Lunaris vero .xvi. Concurrentibus .vi. Indicione .vii. Epactis .xv. Clauibus .xi. Embolismo nullo, instante.

Et sic de anno in annum pertransibit tabula, et cum peruenerit vsque ad finem, tunc reincipietur: quia semper durabit dum mundus viuentibus cum hominibus super terram perdurauerit, mutatis annis Domini.

Deo gratias semper Agamus.

¶ Explicit tabula litterarum dominicalium.[4]

¶ Sequitur Pica. [p. A. i.] *A* primum.

¶ Incipit Pica, siue directorium sacerdotum, ad vsum Eboracen:

¶ Januarius.

DOminica. de Circuncisione Domini. Festum duplex principale. ad secundas vesperas fiet memoria tantum de sancto Stephano.

¶ Feria .ii. de octa. S. Stephani: memoria de domina, de sancto Johanne, et de Innocentibus: prefacio communis.

[1] This year is misprinted 'ccxv.,' altered in MS. to 'ccxxv.,' meaning 'MM.xxv.'

[2] Altered in MS. to .CC. et xxviii. (meaning 2028).

[3] Altered to 'xxi.'

[4] Here follow 2½ pages of notes (viz. *Regule generales*, and *Rubrica de Delicacione Ecclesie*) which have been printed already by Mr. Lawley in the *York Breviary* (1883), ii. 741–3, 781–4.

Next follow 2½ pages of notes, '*Ciclus vero solaris*,' etc., etc., which we may defer as an appendix to our Sarum *Compotus manualis*.

Then come rules for three days in the Octave of St. Peter, corresponding to the Surtees Society's reprint of the *York Missal*, ii. pp. 61, 62. And the page, and sheet ✠, end with the tailpiece '¶ Sequitur Pica.'

❡ Feria .iii. de oct. sancti Johannis, cum memoria de domina, et de Innocentibus: prefacio de apostolis. . . .

After *A.* i. follow '*A.* secundum,' etc., to '*A.* Quintum' et 'vltima littera dominicalis *A.*,' which serves the double duty of the Sarum *A.* 5 + *A.* 6. The other letters follow in retrograde order, *G.*, *F.*, *E.*, *D.*, *C.*, and *B.*, the last section being entitled '*B.* quintum et vltimum,' ending thus:—

❡ Sabbato, de S. Siluestro papa, medie lectiones de Natiuitate.

❡ Dominica, de festo Circuncisionis, et cetera omnia in *A.* littera dominicali qualiscunque euenerit, cum suo numero prescripto in huius libri tabula semper duratа† dum mundus perdurauerit.

❡ Explicit hic Pica . rudibus bona semper Amica.

Deo gracias semper Agamus.

❡ In laudem sanctissime Trinitatis tociusque milicie celestis, ad honorem et decorem S. ecclesie Ebor*um* Anglicane, eiusque deuotissimi cleri, hoc opus qui† **Pica** siue **directorium sacerdotum** nuncupatur, vigilanti studio emendatum et reuisum. Impressum [p. V iiii.] Ebor*um* per me Hugonem . goes . in vico qui appellatur. Steen gate.[1] Anno Domini .M.d.ix. xviii. die Mensis Februarii.

❡ Hic Incipiunt Regule generales. [Cf. *Brev. Ebor.* Surtees Soc. 1883. ii. 731–4.]

❡ Rubrica de Festo Dedicacionis Ecclesie. [These occupy five pages. Cf. *Brev. Ebor.* ii. 781–4]

[We give now the Pye for the rare case, with Leap Year *DC*, Golden No. *viij.*]

fo. 89, li. 6.

❡ Notandum est quod Anno Domini .M.DCC.xxxvi. dubium erit magnum, pro Septuagesima accipienda, et pro diuersis causis tunc temporis contingentibus, scilicet pro *D.* littera dominicali, incipiente in circuncisione Domini, et Anno bisextili; quia in *C.* litteram mutabitur, et aureo numero, qui erit *octo*.

Ideoque, Septuagesima erit in Cathedra S. Petri, scilicet .viii. Kalend. Marcii, set in die illa dominica dicitur de S. Petro, vt ibi notatur cum *Laus tibi, Domine, rex eterne glorie.*

Et tunc dies Pasche erit in festo S. Marci euangeliste.

Sic erit iterum elapso tempore .ccccc.xxxii. Annorum; et sic deinceps . et propter hoc dubium, seruicium enotabo per *D.* vi., quod hoc anno erit accipiendum, atque dicendum, vsque ad locum bisextilem; et ibi, scilicet in loco bisextili, *C.* v. est

[1] I suppose this is Stonegate, York, which appears as 'Staynegate,' 'Stanegate,' 'Stayngate,' 'Stanegayte,' in *Yorkshire Chantry Surveys* (Surtees Soc.), pp. 19, 21, 26, 32, etc. Simon de Evesham, Abp. Gray's scribe, bequeathed his house in Stonegate to the vicars choral in 1287. *Gray Reg.*, p. 10*n.*

accipiendum, et dicendum, per totum annum sequentem, scilicet vsque ad locum Circuncisionis Domini, sicut post illud *D.* vi. notabitur.

Insuper illud dubium enotaui in tabula pendente monasterio Ebor*um*, scilicet vbi Pascha erit; quam scilicet tabulam de multis et diuersis rebbus† composui.

D. vi.

CIrcuncisio Domini.

¶ Feria .vi. de oct. S. Stephani.

¶ Sabbato, de oct. S. Johannis.

Jan. 4.] ¶ Dominica de oct. Innocentium, cum ix. lectionibus: vespere erunt de illis, cum memoria de domina.[1]

Feria .ii. de vigilia Epiphanie.

¶ Feria .iii. de festo Epiphanie.

¶ Feria quarta, de S. Edwardo: medie lectiones, de Epiphania.

¶ Fer. v. et vi. de Epiphania.

¶ Sabbato, de Epiphania: memoria de S. Paulo.

Jan. 11.] ¶ Dominica, de festo translacionis S. Willelmi.[2]

¶ Feria .ii., de dominica infra [octa. Epiph.].

¶ Feria .iii. de oct. Epiphanie; medie lectiones de confessoribus [Hilario et Remigio].

¶ Feria .iiii. de S. Felice.

[p. O iii[b].] ¶ Feria .v. de S. Mauro.

¶ Feria .vi. de S. Marcello.

¶ Sabbato, de domina: memoria de S. Anthonio.

Jan. 18.] ¶ Dominica prima, *Domine, ne in ira:* memoria de virgine [S. Prisca].

¶ Feria .ii. de S. German[ic]o.

¶ Feria .iii. de martyribus Fabiano et Sebastiano.

¶ Feria quarta, de S. Agnete.[3]

¶ Feria .v. de S. Vincentio.

¶ Feria .vi. de S. Emerenciana.

[1] vespere de domina non dicuntur in choro: *A.* i.

[2] Festum Translationis S. Wilelmi eboracensis archiepiscopi semper in dominica ost festum Epiphanie celebretur tanquam duplex principale. *Brev. Ebor.* rio.

ia de S. Agnete cotidie per octauas: *A.* i.

¶ Sabbato de domina : memoria de martiribus [Babilla et sociis].

Jan. 25.] ¶ Dominica, de conuersione S. Pauli . me[moria S. Preiecti martiris].

¶ Feria .ii. de S. Policarpo.

¶ Feria .iii. de S. Juliano episcopo.

¶ Feria quarta, de oct. S. Agnetis.[1]

¶ Feria .v. de S. Willelmo . *vel* de festo loci.

¶ Feria .vi. de S. Batilda†.

¶ Sabbato, de domina.

¶ Februarius.

Feb. 1.] ¶ Dominica .ii. medie lecciones de S. Brigida.

¶ Feria .ii. de festo Purificacionis beate Marie.

¶ Feria .iii. de S. Blasio.

¶ Feria quarta, de S. Gilberto.

¶ Feria .v. de S. Agatha.

¶ Feria .vi. de confessoribus Vedasto et Amando.

¶ Sabbato, de domina.

Feb. 8.] ¶ Dominica .iii. post oct. Epiphanie, sequencia *Voce iubilantes :* prefacio communis.

¶ Feria .ii. de S. Willelmo.

¶ Feria .iii. de S. Scolastica.

¶ Feria quarta, de feria.

¶ Feria .v. de apostolis [Petro et Paulo].

¶ Feria .vi. de feria.

¶ Sabbato, de domina : memoria de S. Valentino.

Feb. 15.] ¶ Dominica quarta post oct. Epiphanie, Sequencia : prefacio communis.

¶ Feria .ii. de S. Juliana.

¶ Feria .iii. de S. Willelmo.

¶ Feria quarta, de dominica. v. R. feriale.

¶ Feria .v. de apostolis.

¶ Feria .vi. de feria.

[1] benedicciones ad matutinas, *Omnipotens Deus : A.* i.

¶ Sabbato, de domina. Et claudatur *Alleluia* more solito. Ad vesperas dicitur *Laus tibi, Domine, rex*, etc. Ant. *Quem dicunt homines;* et cetera omnia sicut in Cathedra S. Petri notantur, cum memoria de Septuagesima: Ant. *Plantauerat autem Dominus.* Versiculus, *Vespertina oracio.* [Oracio,] *Preces populi.*

Feb. 22.] ¶ Dominica, de Cathedra S. Petri: memoria de dominica, cum Ant. *Simile est regnum.* Versic. *Dominus regum.* Oracio, *Preces populi.* Ad missam, memoria de .lxx. sub vna conclusione. Ad vesperas, memoria de .lxx. Ant. *Dixit pater fa[milias operariis].* Versic. *Dirigatur, Domine.* Oracio, *Preces populi tui.*

¶ Feria .ii. de dominica prima lxx.[1] cum tribus lectionibus de expositione, et tribus primis Responsoriis.

¶ Feria .iii. de S. Willelmo, vel de feria: epistola et euangelium quarte ferie.

¶ Feria quarta, de festo S. Mathie apostoli: memoria de .lxx.[1]

¶ Feria .v. de feria . [p. O iiii.] epistola et euangelium quarte ferie; vel de festo loci.

¶ Feria .vi. de feria.

¶ Sabbato, de domina.

Feb. 29, bissextil.] ¶ Dominica Sexagesime . littera dominicalis *C.*

¶ Marcius.

¶ Feria .ii. de S. Albino.

¶ Feria .iii. de S. Cedda [archiepiscopo Ebor.].

¶ Feria quarta, de feria.

¶ Feria .v. de apostolis; et cetera omnia per annum, sicut patent in v. littera dominicali *C.*, quia bisextus est, et aliter non poterit esse vllo modo.

[Sequuntur *C.* primum, secundum, tercium, et quartum; et mox, sub. '*C.* quinto et .vltimo,' post initium sequitur.]

¶ Feria .vi. de feria.

[¶] Sabbato, de domina.

Mar. 7.] [¶] Dominica, quinquagesime.

Feria .ii. de apostolis.

Feria .iii. de domina.

[1] memoria de .lxx. in nullo festo omittitur: *A.* i.

[¶] Feria .iiii. de capite Jeiunii.

[¶] Feria .v. de feria.

[¶] Feria .vi. de S. Georgio [*leg.* Gregorio].

[¶] Sabbato, de feria.

Mar. 14.] [¶] Dominica prima quadragesime, .ii. Idus Marcii.

¶ Feria .ii. .iii. .iiii. .v. et .vi., de feriis Quatuor temporum.

¶ Sabbato, de S. Cuthberto.

Mar. 21.] [¶] Dominica, ii. quadragesime; et differatur festum [S. Benedicti abbatis et confessoris].

¶ Feria .ii. de S. Benedicto.

¶ Feria .iii. et .iiii. de feriis.

¶ Feria .v. de festo Annunciationis Marie.

¶ Feria .vi. et Sabbato, de feriis.

Mar. 28.] ¶ Dominica, tercia quadragesime.

¶ Feria .ii. .iii. .iiii. et .v. de feriis.

¶ Aprilis.

¶ Feria .vi. ['de visitatione beate Marie' *add.* MS.][1], et Sabbato, de feria.

C. QUINTUM.

Apr. 4.] p. Q v.] ¶ Dominica, quarta quadragesime; et differatur festum [S. Ambrosii].

Vespere erunt de S. Ambrosio.

¶ Feria .ii. de S. Ambrosio.

¶ Feria .iii. quarta, .v. .vi. et Sabbato, de feriis.

Apr. 11.] ¶ Dominica, in passione.

¶ Feria .ii. et .iii. de feria.

¶ Feria .iiii. de feria; memoria de martiribus [Tyburtio, Valeriano et Maximo].

¶ Feria .v. de feria.

¶ Feria .vi. de S. Georgio . et Sabbato, de translacione S. Wilfridi, cum ix. lectionibus: quia duplices sunt, vespere erunt de S. Wilfrido.

Apr. 18.] ¶ Dominica, in Ramis Palmarum.

[1] In York Use, the Visitation of St. Mary occurs on April 2nd, and this date is more consistent with the Evangelical account than July 2nd (the date in other kalendars). Surely July 2nd cannot be supposed to happen earlier than June 24th (the Nativity of St. John the Baptist). Yet, according to the Uses of Sarum, Hereford, Rome, and our present English Prayer-book, it does or ought to do. (J. R. L., June 25th, 1888.)

¶ Feria .ii. .iii. et quarta, de feriis.

¶ Feria .v. de Cena Domini.

¶ Feria .vi. de parasceue Domini.[1]

Apr. 25.] ¶ Festum Pasche .vii. Kalend. Mayi: nichil de S. Marco.

¶ Feria .ii. .iii. et quarta, festa principalia.

¶ Feria .v. .vi. et Sabbato, quasi .ix. leccionum. nichil de apostolis [Philippo et Jacobo], nec ante, neque post, nisi quod festum eorum custodietur solenne.

¶ Mayus.

May 2.] ¶ Dominica in oct. Pasche: ad vesperas de dominica, fiat memoria de Inuencione S. crucis. et de martiribus [Alexandro, Euencio, et Theodoro]: de Resurrectione, de domina, et de omnibus sanctis.

¶ Feria .ii. de Inuencione S. crucis: memoria de martiribus [Alexandro, sociis que eius.]

¶ Feria .iii. de feria. R. *Locutus.* Epistola et euangelium quarte ferie.

¶ Feria .iiii. de feria. R. *Vidi Iherusalem*. epistola et euangelium .vi. ferie.

¶ Feria .v. de S. Johenne† euangelista.

¶ Feria .vi. de S. Johanne beuerlac.

¶ Sabbato, de domina. Ad vesperas Ant. *Hec autem scripta sunt.*

May 9.] ¶ Dominica, .ii. post Pascha.

¶ Feria .ii. de martiribus [Gordiano et Epimacho]. Inuitatorium *Exultent,* et cetera, alleluiatice.

¶ Feria .iii. de feria. R. *Speciosa*. epistola et euangelium quarte ferie.

¶ Feria .iiii. de martiribus [Nereo, Achilleo atque Pancratio]. Sinodus.

¶ Feria .v. de apostolis.

¶ Feria .vi. de feria. R. *In diademate.*

¶ Sabbato, de domina.

May 16.] ¶ Dominica .iii. post Pascha.

¶ Feria .ii. de feria. R. *Narrabo*. epistola et euangelium quarte ferie.

[1] Sabbato, de sabbato sancto Domini: *A.* i.

¶ Feria .iii. de S. Willelmo.

¶ Feria quarta, de S. Dunstano.

¶ Feria .v. de apostolis.

¶ Feria .vi. de feria. R. *Deus, canticum.*

¶ Sabbato, de domina.

May 23.] ¶ Dominica, quarta post Pascha.

¶ Feria .ii. de feria. R. *Cantate*. epistola et euangelium quarte ferie.

¶ Feria .iii. de S. Vrbano papa.

¶ Feria .iiii. de S. Augustino : memoria de S. Beda.

¶ Feria .v. de feria. R. *Narrabo*. epistola et euangelium .vi. ferie.

¶ Feria .vi. de S. Germano.

¶ Sabbato, de domina.

May 30.] ¶ Dominica .v. post Pascha. Rogaciones.

[p. Q v^b^.] ¶ Feria .ii. de feria. R. *Deus, canticum*. memoria de virgine [S. Petronilla].

[¶ Junius.]

¶ Feria .iii. de domina : memoria de martire [Nicomede].

¶ Feria quarta, de vigilia [Ascensionis] : memoria de martiribus [SS. Marcellino et Petro].

¶ Feria .v. de festo Ascencionis : nulla fiet memoria ad .ii. vesperas de sancto [Petroco].

¶ Feria .vi. et sabbato, de Ascencione : memoria de sancto.[1]

Jun. 6.] ¶ Dominica, infra oct. [Ascensionis].

¶ Feria .ii. de Ascencione. Ad vtrasque vesperas S. Willelmi, dicuntur antiphone et psalmi de Ascencione.

¶ Feria .iii. de festo S. Willelmi . memoria de Ascensione, et de confessoribus [Medardo et Gildardo], cum versiculo *Sacerdotes*, tam ad vesperas quam ad matutinas.[2]

¶ Feria quarta, de Ascencione : memoria de martiribus [Primo et Feliciano] : tamen nulla de S. Willelmo.

¶ Feria .v. de oct. Ascencionis. Secunde vespere, A capitulo, erunt de S. Barnaba apostolo, cum memoria de oct. Non dicitur R. ad .i. vesperas S. Barnabe.

[1] St. Petroc, confessor, Jun. 4, fer. vi. ; S. Bonifacius, martyr, Jun. 5, in Sabbato.

[2] There are fuller rules for St. William under *A*. i. after Corpus Christi.

¶ Feria .vi. de S. Barnaba apostolo : memoria de Ascensione, cum antiphone† et oracione dominicali. Vespere dicuntur alleluiatice, cum psalmis de Apostolis. Vespere de domina non dicuntur in choro.[1]

¶ Sabbato, de vigilia Pentecostes : memoria de martiribus [SS. Basilide, Cirino, Nabore, et Nazario].

Jun. 13.] ¶ Festum Pentecostes, Idibus Junii.

¶ Feria .ii. .iii. et .iiii. festa principalia : nulla memoria.

¶ Feria .v. .vi. et Sabbato quasi ix. lec. nulla memoria.

Jun. 20.] ¶ Festum S. Trinitatis .xii. Kal. Julii.

¶ Feria .ii. de dominica .i. *Deus omnium* . memoria de S. Lenfrido†.

¶ Feria .iii. de S. Albano martire.

¶ Feria quarta de S. Etheldreda, cum Nocturno. Vigilia [Natiuitatis S. Johannis baptiste].

¶ Feria .v. de festo Corporis Christi : et differatur festum [S. Jo. Bapt.]. Ad vesperas, tantum memoria de S. Johanne baptista.

¶ Feria .vi. de festo Natiuitatis Johannis baptiste : tantum memoria de Corpore Christi. Ad .ii. vesperas S. Johannis, antiphone et psalmi de Corpore Christi, cum memoria de eodem. Prefacio *Quia per incarnationem* dicitur cotidie infra octauas.[2]

¶ Sabbato, de Corpore Christi : memoria de martiribus [SS. Johanne et Paulo], et de S. Johanne [baptista].

Jun. 27.] ¶ Dominica infra oct. Corporis Christi, sine mediis leccionibus : memoria de S. Johanne baptista tantum.

¶ Feria .ii. de Corpore Christi : memoria de S. Leone papa, et de S. Johanne. Ad vtrasque vesperas apostolorum [Petri et Pauli] dicuntur antiphone et psalmi de Corpore Christi, cum memoria de eodem tantum. Vigilia [apostolorum].

¶ Feria .iii. de festo apostolorum Petri et Pauli.

¶ Feria quarta, de commemoracione S. Pauli : memoria de Corpore Christi, et de S. Petro, et de S. Johanne [baptista] et cetera vt patet ad festum S. Pauli in prima littera dominicali *A*.[3]

[1] On this Friday, under section *A*. i., 'chorus regatur a duobus in capis albis.'

[2] Feria .iii. (infra oct. S. Johannis), de domina .iii. legenda : ad vesperas, hec sola Ant. *Elizabeth*, cum psalmis ferialibus ; et regitur chorus a duobus in capis viridis [coloris] in hiis vesperis. Capitulum, etc. de S. Leone et memoria de S. Johenne†. Feria quarta, de S. Leone papa, cum nocturno : nulla fiet memoria de S. Joh. in .i. vesperis, nec ad matutinas : non dicuntur suffragia, neque Ps. *Deus, venerunt gentes*, ad missam, propter octauas : *A*. i.

[3] de commemoracione S. Pauli : memoria de S. Petro ; Ant. *Solue*. Versic. *Tu es Petrus*. Memoria de S. Johanne : Ant. *Inter natos*. Versic. *Fuit homo*. Oracio, vt supra. Hec antiphone sequentes dicuntur ad vesperas et ad matutinas super psal.

¶ Julius.

p. Q vi.] ¶ Feria .v. de oct. Corporis Christi: medie lectiones de S. Johanne baptista: memoria de eodem, et de apostolis [Petro et Paulo]. Secunde vespere A capitulo erunt de S. Swithuno, cum memoria de oct. Corporis Christi, et de apostolis: tunc vlterius non dicitur *Gloria tibi, Domine,* nec *Alleluia* post versic. Vespere de domina non dicuntur in choro.

¶ Feria .vi. de S. Swithuno: medie lectiones de apostolis, cum memoria de eodem, et de martiribus [SS. Processo et Martiniano]. Ad .ii. vesperas, antiphone de laudibus festi precedentis, cum psalmis ferialibus.

¶ Sabbato, de Apostolis. Resp. de .ii. turba.[1] Ad vesperas, de Dedicacione; et cetera omnia sicut patet in .i. littera *C.* per octauas.[2]

Benedictus et *Magnificat,* quando de apostolis fit seruicium, cum repeticione earundem :—

Ant. *Petrus apostolus;* Ant. *Orate;* Ant. *Gloriosi;* Ant. *Isti sunt due;* Ant. *Isti sunt viri;* Ant. *Ad superne.* Versiculus ad matutinas, *Dedisti;* ad vesperas, *In omnem terram,* et quando de eis tantum fit memoria. Cotidie infra oct. apostolorum [Petri et Pauli], quando de eis fit seruicium, preter quam in dominica, dicitur hoc modo:

Inuitatorium, *Regem apostolorum;* Ps. *Venite.* Hymnus, *Eterna Christi munera:* hec sola antiphona, *In omnem terram;* Ps. *Celi enarrant,* et ceteri psalmi de communi apostolorum. Versiculus, *Constitues eos.* Lectiones de sermonibus. Responsoria de communi apostolorum, de .i. .ii. et .iii. turba[1] ordinatim iterata. Resp. *Qui sunt isti* .vi. loco dicitur, et tunc Resp. *Isti viuentes* dicitur vii. loco. Resp. *Cines† apostolorum* in octaua die tantum dicitur. Ps. *Te Deum.* Versic. *Annunciauerunt.*

In laudibus, hec sola Ant., hoc est, *Percepturus.* Ps. *Dominus regnauit,* et ceteri psalmi. Capitulum, *Per manus.* Hymnus, *Exultent celi.* V. *Dedisti.* Super psalmum *Benedictus,* vna antiphona de predictis, secundum ordinem. Oracio, *Deus, qui nos.* (Ex *A* primo; *fo.* A iiii.)

[1] The term '*turba*' is frequently used in the sense of a *set* of responds, etc., in the York Breviary (ed. 1880–83), i. 694, 699; ii. 27, 37, 50, 55, 69, 76, 82, 371, 487, 488, 544.

[2] iii. Resp. *Qui sunt isti.* Ad missam, vt supra in principio libri [*see above,* p. 579 *n.*, and cf. *York Missal,* ii. pp. 61–2], primo die, ad vesperas, omnia de Dedicacione, cum memoria de apostolis [Petro et Paulo].

1st S. in July.] ¶ Dominica, de festo Dedicacionis ecclesie; et differatur festum S. Martini: memoria de apostolis [Petro et Paulo]. Ad .ii. vesperas, omnia de Dedicacione, cum memoria de S. Martino, et de Apostolis.

¶ Feria .ii. de S. Martino: medie lecciones de apostolis [Petro et Paulo], cum memoria de eis. Ad .ii. vesperas, antiphone de laudibus festi precedentis, cum psalmis ferialibus. Capitulum et cetera de oct. apostolorum [Petri et Pauli], cum memoria de S. Martino.

¶ Feria .iii. de oct. apostolorum [Petri et Pauli]: medie lecciones de Dedicacione cum memoria de eadem. Ad .ii. vesperas, Ant. *Jurauit,* et cetere antiphone cum psalmis de apostolis. Capitulum et cetera de S. Thoma martire, cum memoria de apostolis: [et] de Dedicacione.

¶ Feria .iiii. de S. Thoma [archiepiscopo martire]: medie lecciones de Dedicacione, cum memoria de eadem. Ad vesperas, antiphona de laudibus festi precedentis, cum psalmis ferialibus. Capitulum et cetera de S. Thoma; cum memoria de Dedicacione, et de S. Grimbaldo.

¶ Feria .v. de Dedicacione: memoria de S. Grimbaldo. Ad .ii. vesperas,

Jul. 4.] ◖ Dominica, de octa. Dedicacionis.

◖ Feria .ii. de dominica .ii.

Jul. 11.] ◖ Dominica, de octa. Dedicacionis.

◖ Feria .ii. de dominica .ii.

◖ Feria .iii. de dominica .iii.

◖ Feria quarta, de dominica .iiii.

◖ Feria .v. de apostolis, vel loci.

◖ Feria .vi. de S. Willelmo.

◖ Sabbato, de domina. Ad vesperas, R. *Deum time.* In euangelio Ant. *Loquere Domine.*

Jul. 18.] ◖ Dominica .v.[1] lectio, *Fuit vir vnus.* R. *Planxit*, et *Tactus* [*Dauid*], dicuntur.

◖ Feria .ii. de dominica .vi. Respons. ferial.

◖ Feria .iii. de S. Margareta.

◖ Feria quarta, de dominica .vii.; memoria de virgine [S. Praxede].

◖ Feria .v. de S. Maria Magdalena: memoria de sancto [Wandragesilo abbate].

◖ Feria .vi. de domina: memoria de martire [S. Apollinare episcopo].

◖ Sabbato, de S. Christina, cum nocturno. Vigilia [S. Jacobi].

Jul. 25.] ◖ Dominica, de S. Jacobo apostolo: memoria de martire [S. Christophoro].

◖ Feria. ii. de S. Anna. Secunde vespere a capitulo erunt de sancta Martha, cum memoria de S. Anna, et de martiribus [Septem Dormientibus].

◖ Feria .iii. de S. Martha: medie lecciones de martiribus [vii. dormientibus].

◖ Feria quarta, de dominica .viii.; memoria de sancto [Samsone].

◖ Feria quinta, de martiribus [Felice, Simplicis, Faustino et Beatrice].

antiphone et psalmi de Dedicacione. Capitulum et cetera de S. Euerilde, cum memoria de Dedicacione.

◖ Feria .vi. de S. Euerilde: medie lecciones de Dedicacione, cum memoria de eadem. Ad vesperas, antiphone de laudibus festi precedentis, cum psalmis ferialibus. Capitulum et cetera de S. Euerilde, cum memoria de Dedicacione, et de martiribus [Septem fratribus].

◖ Sabbato, de Dedicacione, cum memoria de martiribus [Septem Fratribus]. Ad vesperas, omnia de Dedicacione. (*Ex* primo C.; *fo.* O vi.)

[1] These Sundays at York are reckoned after Pentecost after the Roman fashion, and not after Trinity as at Sarum after the common English custom.

¶ Feria sexta, de domina: memoria de martiribus [Abdon et Sennen].

¶ Sabbato, de sancto Germano.

¶ Augustus.

Aug. 1.] ¶ Dominica, de festo sancti Petri aduincula: memoria de martiribus [SS. Machabeis].

¶ Feria .ii. de S. Stephano papa, cum regimine chori. Ad vesperas, Ant. *Petrus et Johennes*†, et cetere antiphone, cum psalmis de apostolis. Capitulum et cetera de sancto Stephano, sociisque eius martiribus. Memoria de apostolis. [p. Q vi.] Et dicatur cotidie vna de quatuor istis antiphonis super psalmos *Magnificat* et *Benedictus*, quando de eo fit seruicium; vel ad memoriam:—*Petrus ad se reuersus; Domine, si tu es; Cum vidisset; Solue, iubente;* secundum ordinem iteratis.

¶ Feria .iii. de Inuencione S. Stephani sociorumque eius martirum: memoria de S. Petro. Ad .ii. vesperas, antiphone de laudibus festi precedentis, cum psalmis ferialibus: memoria de domina, et de S. Petro.

¶ Feria .iiii. de domina: memoria de S. Petro. Ad vesperas Ant. *Petrus et Johannes*, cum psalmis de apostolis. Capitulum et cetera de S. Oswaldo, cum memoria de S. Petro.

¶ Feria .v. de S. Oswaldo, sine mediis leccionibus: memoria de S. Petro. Ad vesperas, omnia de Transfiguracione, cum memoria de S. Oswaldo: de S. Petro, et de martiribus [Sixto, Felicissimo et Agapito].

¶ Feria .vi. de Transfiguracione: memoria de S. Petro, et de martiribus [Sixto papa, etc.]. Ad vesperas, omnia de festo Nominis Jhesu, cum memoria de Transfiguracione, de S. Petro, et de S. Donato.

Et vbi non dicitur de Transfiguracione, dicatur hoc modo:— ¶ Feria .v. de S. Oswaldo, vt patet supra: antiphone de laudibus festi precedentis, cum psalmis ferialibus: memoria de martiribus [SS. Sixto papa, etc.], et de S. Petro. ¶ Feria .vi. de martiribus [Sixto, Felicissimo et Agapito], cum regimine chori: memoria de S. Petro. Ad vesperas, omnia de festo Nominis Jhesu, cum memoria de S. Petro, et de S. Donato, vt patet supra.

¶ Sabbato, de festo Nominis Jhesu, cum memoria de S. Petro, et de S. Donato. Ad vesperas, antiphone de laudibus festi precedentis, cum psalmis de primis vesperis: memoria de S. Petro, et de martiribus [SS. Cyriaco et sociis eius].

Aug. 8.] ◖ Dominica, de octauo die S. Petri Aduincula : medie lecciones de martiribus [Cyriaco, etc.], in matrice ecclesie†, et in omnibus ecclesiis in nomine eius dedicatis, cum memoria de martiribus [Cyriaco, etc.]. Set in ecclesiis aliis, non in eius nomine dedicatis, dicitur de dominica .ix., cum hystoria *In principio :* cum memoria de octa. ad primas vesperas, matutinas, et secundas vesperas, cum memoria de S. Romano, cum Ant. *Dixit Romanus.*

◖ Feria .ii. de S. Romano, cum Nocturno.

◖ Feria .iii. de S. Laurentio. Quere plus de S. Laurentio in quinta littera dominicali *A.*[1]

◖ Feria quarta, de dominica nona, in matrice ecclesia, cum hystoria *In principio,* et in omnibus ecclesiis in nomine sancti Petri dedicatis. Set in aliis ecclesiis, de [p. R i.] sancto Tiburcio martire.

◖ Feria .v. de domina : memoria de S. Laurentio.

◖ Feria .vi. de S. Ypolito cum sociis suis martiribus. Responsoria et laudes proprie.

◖ Sabbato, de S. Eusebio, cum Nocturno. Vigilia [Assumptionis B. Marie]: nulla memoria de S. Laurentio in primis vesperis Assumptionis beate Marie, nec in die.

Aug. 15.] ◖ Dominica, de festo Assumptionis beate Marie.

◖ Ferie .ii. .iii. quarta .v. .vi. et Sabbato, de domina : memorie de festis .iii. leccionum et cetera in isto sabbato, sicut patent in littera *C.* precedente.[2]

Aug. 22.] ◖ Dominica, de oct. Assumptionis : iii. R. *O decus :* medie lecciones de martiribus [Tymotheo et Simphoriano].

◖ Feria .ii. de feria ; lecciones ad matutinas patent in littera *C.* precedente, et cetera[3] ; missa de vigilia [S. Bartholomei].

[1] Cotidie per oct. nisi in die Assumptionis, fiet memoria de S. Laurentio, cum antiphonis de laudibus suis ordinatim iteratis : que si non dicentur super psalmos ad vesperas, sed si de [eo] aliquo die fiat seruicium, dicuntur in vesperis antiphone et psalmi feriales. Capitulum *Qui parce,* Hymnus, *Martir Dei ;* V. *Dispersit ;* et super Psalmum *Benedictus* et *Magnificat,* ii. antiphone de .i. nocturno, et .iii., et sic deinceps, si opus fuerit. Et in laudibus, post hymnum, versiculus *Justus vt palma.* in memoria vere† tam ad vesperas, quam ad matutinas, versiculus *Dispersit, dedit pauperibus.*

[2] (Memoria in feria .ii. de oct. S. Laurentii.
,, ,, feria .iii. de S. Agapito martire.
,, ,, feria quarta, de S. Magno martire.)
'Notandum quod in isto sabbato sumentur lecciones de dominica infra ; quia omnes lecciones sunt de eodem sermone S. Jeronimi.' (Ex *C.* primo ; *fo.* P i.)

[3] Missa de vigilia. Lecciones ad matutinas de historia *In principio.* iii. proprie lecciones R. *Da michi, Domine.* In aliis vero ecclesiis vbi historia *In principio* incepta fuerit in oct. S. Petri, dicuntur lecciones de dominica, cum R. *Gyrum celi.* (Ex *C.* primo : p. P i.)

❡ Feria .iii. de S. Bartholomeo: memoria de confessore [S. Audoeno episcopo].

❡ Feria quarta, de dominica .x., et cetera sicut in *C.* precedente,[1] memoria de S. Hilda.

❡ Feria .v. de S. Willelmo, vel de festo loci.

❡ Feria .vi. de S. Rupho martire.

❡ Sabbato, de S. Augustino: memoria de martire [S. Hermete].

Aug. 29.] ❡ Dominica, de festo Decollacionis S. Johannis [baptiste].

❡ Feria .ii. de dominica .xi.; memoria de martiribus [SS. Felice et Adaucto].

[❡] Feria .iii. de dominica .xii.; memoria de confessore [S. Aidano episcopo].

❡ September.

❡ Feria quarta, de S. Egidio abbate: memoria de martire [S. Prisco].

❡ Feria .v. de apostolis, vel festo loci.

❡ Feria .vi. de domina.

❡ Sabbato, de S. Cuthberto: medie leccionis de S. Birino .ix. R. *Sint lumbi:* vespere erunt de hystoria, cum memoria de S. Cuthberto, et de S. Bartino† abbate.

Sept. 5.] ❡ Dominica .xiii. *Si bona:* memoria de S. Bartino.

❡ Feria .ii. de dominica .xiiii.

❡ Feria .iii. de S. Eurcō,[2] cum nocturno. Vigilia [Nat. B. Marie], et fiat memoria in .i. vesperis et in die [de] Natiuitate beate Marie: de martire [S. Adriano].

❡ Feria quarta, de Natiuitate B. Marię: memoria de martire [S. Adriano].

❡ Feriis .v. .vi. et sabbato, de domina: memoria de sanctis [Gorgonio martire in .v. feria; et Protho atque Jacinto martiribus, in sabbato].

Sept. 12.] ❡ Dominica, infra oct. Natiuitatis beate Marie.

[1] memoria de sanctis (?): R. *Inicium sapiencie:* sed in aliis locis, *Domine pater.* (Ex *C.* primo; p. P i^b.) These responds are the 7th and the 4th for *Dom. i. Augusti*, in *Brev. Ebor.* i. pp. 578, 577.

[2] 'S. Evurcii' *Brev. Ebor.* 1493; 'Euurci' *Brev. Ebor.* 1526.

¶ Feria .ii. de domina: memoria de confessore [Maurilio episcopo]. Ad .i. vesperas S. Crucis, Ant. *Natiuitas*, et cetera, antiphone cum psalmis de domina; capitulum et cetera de Cruce, cum memoria de martiribus [SS. Cornelio et Cypriano], et postea de domina: et dicuntur versiculi cum *Alleluia*. Ad completorium, Ant. *Miserere*. Ps. *Cum inuocarem*.

¶ Feria .iii. de Exaltacione sancte Crucis: medie lecciones de martiribus [SS. Cornelio et Cypriano]; ad .ii. vesperas, antiphone de laudibus festi precedentis, cum psalmis [p. R i^{b}.] dominicalibus. Capitulum[1] et cetera vespere erunt de Natiuitate, cum memoria de Cruce, et de martire [S. Nichomede]; et dicuntur versiculi sine *Alleluia*. Ad completorium, Ant. *Cum iocunditate* .iiii^{or}. temporum.

¶ Feria quarta de octa. Natiuitatis B. Marie. S*ine* medie† lec.; memoria de martire [S. Nichomede].[1]

¶ Feria .v. de martiribus [SS. Eufemia, Lucia, et Geminiano]. R. de .ii. turba.

¶ Feria .vi. de feria: memoria de S. Lamberto.

¶ Sabbato, de feria. Ad vesperas dicitur R. *Omni tempore*.

Sept. 19.] ¶ Dominica .xv. *Peto, Domine*.

¶ Feria .ii. de feria cum nocturno. Missa de vigilia [S. Mathei].

¶ Feria .iii. de S. Matheo apostolo et euangelista.

¶ Feria quarta, de S. Mauricio sociisque eius martiribus: laudes proprie.

¶ Feria .v. de S. Tecla virgine; vel de festo loci.

¶ Feria .vi. de S. Willelmo.[2]

¶ Sabbato, de domina: memoria de S. Firmino: ad vesperas non dicitur Responsorium.

Sept. 26.] ¶ Dominica .xvi. *Adonay*: memoria tantum de martiribus [SS. Cypriano et Justina].

¶ Feria .ii. de martiribus Cosma et Damiano.

¶ Feria .iii. de dominica .xvii. Responsorium, *Tribulaciones*.

¶ Feria quarta, de S. Michaele archangelo. Sinodus.

¶ Feria .v. de S. Jeronimo doctore.

[1] Feria quarta, de feria quatuor temporum: .i. missa de vigilia [S. Mathei]: magna missa de quatuor temporum†, ad magnum altare: *A*. v.
[2] *i.e.* the weekly commemoration of St. William.

¶ October.

¶ Feria .vi. de domina: memoria de confessoribus [SS. Germano, Remigio, Vedasto, Bauone et Piatonum], cum versiculo *Sacerdotes*, tam ad vesperas, quam ad matutinas.

¶ Sabbato, de S. Thoma Herfordiensi: medie lecciones de martire [S. Leodegario episcopo]. Vespere in sabbato erunt de dominica, cum antiphonis et psalmis ad diem pertinentibus: memoria de S. Thoma.

Oct. 3.] ¶ Dominica .xviii. *Adaperiat.*

¶ Feria .ii. de S. Francisco.

¶ Feria .iii. de domina.

¶ Feria quarta, de S. Fide virgine et martire.

¶ Feria .v. de S. Marco papa: memoria tantum de martiribus [SS. Marcello et Apuleio]. Responsoria de .ii. turba.

¶ Feria .vi. de S. Pelagia matrona.

¶ Sabbato, de S. Dionisio cum sociis martiribus.

Oct. 10.] ¶ Dominica, de S. Paulino archiepiscopo: memoria de martiribus [SS. Gereone et sociis].

¶ Feria .ii. de martiribus [S. Nichasio cum sociis].

¶ Feria .iii. de S. Wilfrido [archiepiscopo Ebor.].

¶ Feria quarta, de Translacione S. Edwardi.

¶ Feria .v. de S. Kalixto papa et martire.

¶ Feria .vi. de S. Wlfranno.

¶ Sabbato, de domina. Ad vesperas, antiphona dominicalis, *Adaperiat.*

Oct. 17.] ¶ Dominica .xix. vespere erunt de S. Luca.

¶ Feria .ii. de S. Luca euangelista: memoria de martire [S. Justo].

¶ Feria .iii. de festo Reliquiarum.

¶ Feria quarta, de S. Austreberta.

¶ Feria .v. de festo .xi. milia virginum: medie lecciones de S. Hillarione.

¶ Feria .vi. de S. Willelmo; vel de festo loci.

[p. R ii.] ¶ Sabbato, de domina: memoria de S. Romano episcopo. Ad vesperas in euangelio[1] antiphona vltima.

[1] *i.e.* the Gospel canticle *Magnificat.*

Oct. 24.] ℂ Dominica .xx. vespere erunt de S. Johanne [Beuerlacensi, episcopo].

ℂ Feria .ii. de Translacione S. Johannis Beuerlacensis: memoria de martiribus [SS. Crispino atque Crispiniano].

ℂ Feria .iii. de dominica .xxi.

ℂ Feria quarta, de feria: lecciones de Septem Fratribus, cum matre. Tercium R. *O constantia martirum.* Vigilia [apostolorum SS. Symonis et Jude].

ℂ Feria .v. de [festo] apo*stolorum* Symonis et Jude.

ℂ Feria .vi. de S. Willelmo; vel de festo loci.

ℂ Sabbato, de domina: memoria de S. Germano.[1]

Oct. 31.] ℂ Dominica .xxii. *Vidi Dominum:* memoria de martire [S. Quintino]. Vespere erunt de Omnibus Sanctis, et nulla memoria de dominica. Vigilia [Omnium Sanctorum].

ℂ Nouember.

ℂ Feria .ii. [de] festo Omnium Sanctorum.

ℂ Feria .iii. de Commemoracione Animarum.

ℂ Feria quarta, de martiribus Eustachio, sociisque eius.

ℂ Feria .v. de apostolis[2]; vel loci.

ℂ Feria .vi. de domina.

ℂ Sabbato, de S. Leonardo. Vespere in sabbato, a capitulo erunt de dominica, cum memoria de S. Leonardo, et de confessore [S. Willebrordo].

Nov. 7.] ℂ Dominica .xxiii. medie lecciones de S. Willebrordo.

ℂ Feria .ii. de martiribus .iiii. Coronatis.

ℂ Feria .iii. de S. Theodoro martire.

ℂ Feria .iiii. de S. Martino papa. R. de .ii. turba.

ℂ Feria .v. de S. Martino episcopo: memoria de martire [S. Menna], et cetera vt in .v. littera *A*.[3]

[1] *i.e.* de S. Germano Capuano.

[2] *i.e.* the weekly commemoration of the apostles St. Peter and St. Paul.

[3] In vesperis festorum .iii. leccionum infra octauas S. Martini, dicentur antiphone et psalmi feriales: et si de S. Martino cantentur; et quando vespere infra octauas fient de eo, dicentur cum capitulo et hymno de laudibus: diebus autem in quibus dicetur de eius octa. erit .i. Ant. de .i. turba de historia super psalmos ad matutinas, et .i. antiphona de laudibus super laudes, et cetere antiphone ad horas. Super psalmum *Benedictus*, et *Magnificat*, antiphone Nocturnales, Incipiendo ad .ii. antiphonam de prima turba, dictis antiphonis *post* (? *prius*) [p. D i.] que superfient historiis istius sancti, siue dicatur de eo, siue non. Ita tamen quod de dominica ad matutinas dicatur memoria cum Ant. *Media nocte dominica*. Ita Junctis de die proprium ab vno dictum *tantum* . ita infra oct. S. Martini quando dicitur seruicium de eo, dicitur ad vesperas versiculus *Amauit*, et ad matutinas, *Justus germinabit*.

In omnibus vero memoriis, tam ad vesperas, quam ad matutinas, dicitur versiculus

❡ Feria .vi. de domina.

❡ Sabbato, de S. Bricio episcopo. R. de .i. turba, et laudes proprie.

Nov. 14.] ❡ Dominica .xxiiii. lecciones de pastoribus[1]: medie lecciones de S. Martino, et memoria de eodem, cum Ant. *Media nocte. Ora pro nobis beate* [*Martine*].

❡ Feria .ii. de S. Machuto.

❡ Feria .iii. de S. Edmundo archiepiscopo.

❡ Feria quarta, de S. Aniano episcopo: vespere erunt de octauis S. Martini, cum antiphonis et psalmis ferialibus. Capitulum, *Ecce.* Hymnus, *Iste confessor.*

❡ Feria .v. de octaua S. Martini.

❡ Feria .vi. de domina.

❡ Sabbato, de S. Edmundo rege et martire.[2] Vespere in sabbato a capitulo erunt de dominica: antiphona dominicalis. *Libera nos;* cum memoria de S. Edmundo.

Nov. 21.] ❡ Dominica .xxv. lecciones de ossibus.[3]

❡ Feria .ii. de S. Cecilia.

❡ Feria .iii. de S. Clemente; memoria de S. Felicitate.

❡ Feria .iiii. de S. Grisogono martire.

❡ Feria .v. de S. Katherina, sine expositione, nisi fuerit duplex.

❡ Feria .vi. de S. Lino papa: R. de .ii. turba.

❡ Sabbato, de domina.

Nov. 28.] ❡ Dominica .i. Aduentus, ad vesperas .i., memoria de S. Saturnino.

❡ Feria .ii. de S. Saturnino, cum nocturno. Vigilia [S. Andree apostoli].

[p. R ii^{b}.] ❡ Feria .iii. de S. Andrea apostolo. Ad vesperas .i. memoria de martiribus [SS. Crisanto et Daria].

Ora pro nobis: et quando cantatur Ant. *Ora pro nobis*, tunc dicitur versiculus *Justum deduxit;* non dicitur de S. Willelmo, neque de apostolis; sed de domina tantum; dicuntur memorie consuete, et vespere de domina in choro.

Et quando fiet seruicium de S. Martino, infra oct., non dicitur psalmus *Te Deum*, neque in octa. hee antiphone sequentes dicuntur primo infra oct. super Ps. *Benedictus* et *Magnificat.* Ant. *Martinus;* Ant. *Ora pro nobis;* Ant. *Imposita;* et cetere antiphone de prima turba, incipiendo ad .ii. antiphonam.

Vespere in sabbato, A capitulo erunt de dominica, cum Ant. *Qui celorum*, super psalmum *Magnificat*, cum memoria de S. Martino. (Ex *A.* quinto; pp. Cvi^{b}, D i.)

[1] *Ezech.* cap. 34; *Brev. Ebor.* (Surtees Soc. 1880) i. 615.

[2] 'confes.' in the printed copies: corrected in MS.

[3] Lec. de ossibus. *Ezech.* c. 37; *Brev. Ebor.* i. 617.

¶ December.

¶ Feria quarta, de martiribus [SS. Crisanto et Daria] .i. memoria de Aduentu; .ii. de domina; .iii. de S. Andrea, et quarta de omnibus sanctis.

¶ Feria .v. de S. Andrea; tercium R. *Orauit.*

¶ Feria .vi. de feria: epistola et euangelium .vi. ferie.

¶ Sabbato, de domina.

Dec. 5.] ¶ Dominica .ii. Aduentus Domini.

¶ Feria .ii. de S. Nicholao episcopo, sine expositione, nisi festum eius fuerit duplex.

¶ Feria .iii. de oct. S. Andree: .iii. R. *Vir iste:* memoria de Aduentu, de domina, et de omnibus sanctis.

¶ Feria quarta, de festo Concepcionis beate Marie: memoria de Aduentu.

¶ Feria .v. de feria; epistola et euangelium quarte ferie.

¶ Feria .vi. de feria.

¶ Sabbato, de domina.

Dec. 12.] ¶ Dominica .iii. Aduentus Domini.

¶ Feria .ii. de S. Lucia virgine: ad vesperas, memoria de Aduentu, cum Ant. *Veniet.*

¶ Feriis .iii. et quarta,[1] de feriis Quatuor temporum, cum expositione: memoria de domina, et de omnibus sanctis.

¶ Feria .v. de feria. *O sapientia.*[2]

¶ Feria .vi. et sabbato, de feriis.

Dec. 19.] ¶ Dominica, quarta Aduentus Domini.

¶ Feria .ii. de feria. Ant. ad *Benedictus, Consurge, consurge.* Missa de vigilia [S. Thome apostoli].[3]

¶ Feria .iii. de S. Thoma apostolo: memoria de Aduentu.

¶ Feria quarta, de feria: epistola et euangelium .vi. ferie.

¶ Feria .v. de domina.

¶ Feria .vi. de vigilia [Natiuitatis Domini].

¶ Sabbato, de festo Natiuitatis Domini nostri Ihesu Christi.

[1] Feria quarta, de feria, cum expositione; et dicuntur memorie de domina et de omnibus sanctis. Prima missa de vigilia [S. Thome apostoli] dicitur. Magna missa de quattuor temporum†. *A.* v.

[2] Sabbato, de domina. *O sapientia:* memorie non dicuntur: tamen post vesperas de die dicuntur vespere de domina in choro: *A.* v.

[3] *The printed copy adds:* epistola et euangelium quarte ferie, *which is struck out with ink.*

Dec. 26.] ¶ Dominica, de S. Stephano martire.

¶ Feria .ii. de sancto Johanne apostolo et euangelista.

¶ Feria .iii. de sanctis Innocentibus.

¶ Feria quarta, de S. Thoma martire.

¶ Feria .v. de dominica infra oct. Natiuitatis Domini, cum regimine chori; et nulla memoria fiet de Natiuitate: de aliis vero dicantur memorie. Ad .ii. vesperas, memoria de Natiuitate, Ant. *Nato Domino angelorum*, et cetera.

¶ Feria .vi. de S. Siluestro papa: medie lecciones de Natiuitate: nulla fiet memoria de S. Siluestro in .i. vesperis Circuncisionis, nec de aliis.

¶ Sabbato, de festo Circuncisionis Domini. Et cetera omnia in *B.* littera dominicali, qualiscunque contigerit, secundum numerum prenotatum in tabula huius libri.[1]

[1] *Vide supra*, pp. 571, 572.

APPENDIX (II.).

*** As it is convenient to the reader to have a copy of the Kalendar in each fasciculus, I have thought it preferable not to repeat that of 1495 from pp. 5–16, above, but to give this Kalendar of the *un*revised Pie, taken from Leeu's edition of 1488.

In the Kalendar of 1489 Caxton has introduced, in addition to the usual series of Golden Numbers (which begins with 'iij' on Jan. 1st, and proceeds by additions of eight or subtractions of eleven),[1] several other sets, belonging respectively to the calculation of Septuagesima, Quadragesima, Easter, Rogation weeks, and Pentecost; so that our 15th century printer appears to have reached old Thomas Dekker's ideal of foolishness in his anxiety

'To add to Golden Numbers Golden Numbers.'

Yet another series of numbers, 1–5, he has set against letter *D.* in the months of Jan.–June, 1 *D.* being the earliest Sunday letter against which Septuagesima (Jan. 18th), Quadragesima (Feb. 8th), Easter Day (March 22nd), or Whitsunday (May 10th) can occur: '*Ultimum Pentecostes*' being consequently on June 13th, the latest day possible for that festival. This will account for the numbers 1–5 at weekly intervals in the months specified.

The calendar of Caxton's second folio edition of the Pie (Bodl. S. Selden, d. 11) is noted in this appendix as 89.

[1] This ordinary series of Golden Numbers is very often incorrectly printed. We mark several mistakes here, in our text, with an *obelus*. The Sarum Breviary and Missal Kalendar contained some inaccuracies. The Prayer Book of 1662 repeated some of the errors of the Sarum *Missale* (see Mr. Dickinson's *Preface*, p. 12**). Some of them had been corrected in the Common Prayer Books of 1552 and 1559. But some of those of the 1531 Breviary were revised under George I.

Prima dies mensis et septima truncat vt ensis.

JANUARIUS habet dies xxxi. luna vero xxx.

					Septuag.
	iii.	1	A	Circumcisio domini duplex festum, ix lectiones.	
		2	b	Oct. s. Stephani, iij lectiones.	
	xj.	3	c	Oct. s. Johannis iij lectiones.	
		4	d	Oct. sanctorum Innocentium, iij lectiones.	
	xix.	5	e	Oct. s. Thome . S. Edwardi regis et confessoris. [Vigilia.]	
	viij.	6	f	Epyphania domini festum principale.	
		7	g		
	xvj.	8	A	S. Luciani sociorum† eius memoria [tantum].[1]	
	v.	9	b		
		10	c		
	xiij.	11	d		
	ii.	12	e		
		13	f	Oct. epyphanie, ix lect. ¶ S. Hyllarii.	
	x.	14	g	S. Felicis episcopi, iij lectiones.	
		15	A	S. Mauri abbatis, iij lectiones.	
	xviij.	16	b	S. Marcelli pape, iij lectiones.	
	vij.	17	c	S. Sulpicii episcopi et confessoris, iij lectiones.	[16]
(1.)		18	d	S. Prisce virginis et martiris, iij lectiones.	[5]
	xv.	19	e	S. Wulstani episcopi et confessoris, ix† lectiones.	
	iiij.	20	f	S. Fabiani et Sebastiani, ix lectiones.	[13]
		21	g	S. Agnetis virginis et martiris, ix lectiones.	[2]
	xij.	22	A	S. Vincentii martiris, ix lectiones.	
	i.	23	b		[10]
		24	c		
(2.)	*ix.*	25	d	Conuersio S. Pauli, ix lectiones.	[18]
		26	e		[7]
	xvij.	27	f	S. Juliani episcopi et confessoris, iij lectiones.	
	vj.	28	g	S. Agnetis secundo, iij lectiones.	[15]
		29	A		[4]
	xiiij.	30	b	S. Batildis regine virginis non martiris, iij lectiones.	
	iii.	31	c		[12]

[1] 'tantum' *omit*: 95.

Quarta subit mortem: prosternit tercia fortem.

FEBRUARIUS habet dies xxviii. luna xxix.

(3.)			1	d	S. Brigide virginis non martiris.
		xi.	2	e	Purificatio [beate][1] Marie, ix lectiones, maius duplex.
	[9]	*xix.*	3	f	S. Blasii episcopi et martiris, iij lectiones.
		viij.	4	g	
	[17]		5	A	S. Agathe virginis et martiris, ix lectiones.
	[6]	*xvj.*	6	b	Sanctorum Vedasti et Amandi confessorum, iij lectiones.
		v.	7	c	
(1.) (4.)	[14]		8	d	
	[3]	*xiij.*	9	e	
		ij.	10	f	S. Scholastice virginis, iij lectiones.
	[11]		11	g	
		x.	12	A	
	[19]		13	b	
	[8]	*xviij.*	14	c	S. Valentini [martiris],[1] iij lectiones.
(2.) (5.)		*vii.*	15	d	
			16	e	S. Juliane virginis et martiris, iij lectiones.
		xv.	17	f	
		iiii.	18	g	
			19	A	
		xij.	20	b	
		i.	21	c	
(3.)			22	d	Cathedra s. Petri, ix lectiones.
		ix.	23	e	[Vigilia.][2]
			24	f	S. Mathye apostoli [duplex],[3] ix lectiones.
		xvij.	25	g	
		vj.	26	A[4]	
			27	b	
		xiiij.	28	c	[‘Sc̄i Oswaldi Archiepiscopi ix lec. In Comitatu Vigorn.’ *MS. add.* in Bodl. 1489.]

[1] *omitt.* 95, 01.
[2] *add.* ‘Vigilia.’
[3] *add.* duplex: 97, 01. Inferius duplex: 95.
[4] Sunday Letter A, on the 26th of Feb., is omitted in the Kalendar printed in 1495, and ‘b iij Kal.,’ ‘c ij Kal.’ follow close after ‘g v Kal.’

Primus mandentem[1] disrupit† quarta[2] bibentem.

MARTIUS habet dies xxxi. luna xxx.

(4.)	*iii.*	1	d	S. Dauid episcopi, ix lectiones.	[14]
		2	e	S. Cedde episcopi et confessoris, ix lectiones.	[3]
	xj.	3	f		
		4	g		[11]
	xix.	5	A		
	viij.	6	b		[19]
		7	c	Sanctorum† Perpetue et Felicitatis, iij lectiones.	[8]
(5.)	*xvj.*	8	d		
	v.	9	e		
		10	f		
	xiij.	11	g		
	ii.	12	A	S. Gregorii episcopi et confessoris, ix lectiones.	
		13	b	['Sc̄i Osmundi epi. et confessoris ix lec.' *add. MS.* in Bodl. 1489.]	
	x.	14	c	['Sc̄i Elphegi confessoris ix lec.' *add. MS.* in Bodl. 1489.]	
		15	d		
	xviij.	16	e		
	vij.	17	f	['Sancti patricij confess. ix lec.' *add. MS.* in Bodl. 1489.]	
		18	g	S. Edwardi regis et martiris, ix lectiones.	
	xv.	19	A		
	iiii.	20	b	S. Cuthberti episcopi et confessoris, ix lectiones.	
		21	c	S. Benedicti Abbatis, ix lectiones.	[xvi.]*
(1.)	*xij.*	22	d		[v.]
	i.	23	e		
		24	f	[Vigilia.]	[xiij.]
	ix.	25	g	Annunciatio dominica,[3] ix lectiones.	[ij.]
		26	A		
	xvij.	27	b[4]		[x.]
	vi.	28	c		
(2.)		29	d		[xviij.]
	xiiii.	30	e		[vij.]
	iii.	31	f		

[1] 'maudentem'† : 87. 'madentem' : 89. *et mox* 'disrumpit.'
[2] 'iiij' : 89.
[3] 'Annunciatio marie . duplex' : 88, 95.
[4] 'A° dñi 1513, Easter daye dyd falle vpon this 27th of marche.' MS. note in 1508, Bodl.
* This series of 'black Golden Numbers' (see vol. i. pp. 25, 26) is convenient for finding Easter, and is found in ed. 1489 as well as in the Sarum *Portiforium* (sometimes with the following rubric) :—*Si vis inuenire Pascha attende* ad rubricam aureorum numerorum in dextera parte collocatam. Et nota quod ubicumque in ea aureus numerus anni currentis invenitur : sine dubio in dominica proxima sequente dies Pasche celebratur.

Denus et vndenus . est mortis vulnere plenus.

APRILIS habet dies xxx. luna xxix.

	[15]		1	g		[xv.]
	[4]	*xj.*	2	A		[iiij.]
			3	b	S. Ricardi episcopi et confessoris, ix lectiones.	
	[12]	*xix.*	4	c	S. Ambrosii episcopi [duplex],[1] ix lectiones.	[xii.]
(3.)	[1]	*viij.*	5	d		[i.]
		xvj.	6	e		
	[9]	*v.*	7	f		[ix.]
			8	g		
	[17]	*xiij.*	9	A		[xvij.]
	[6]	*ij.*	10	b		[vi.]
			11	c		
(4.)	[14]	*x.*	12	d		[xiiij.]
	[3]		13	e		[iij.]
		xviij.	14	f	Sanctorum Tiburcii et Valeriani[2] martirum, iij lectiones.	
	[11]	*vij.*	15	g		[xi.]
			16	A		
	[19]	*xv.*	17	b		[xix.]
	[8]	*iiij.*	18	c		[viij.]
(5.)			19	d	S. Alphegi martiris, iij† lectiones.[3]	
		xij.	20	e		
		i.	21	f		
			22	g		
		ix.	23	A	S. Georgii martiris†,[1] iij lectiones.	
rogacion.			24	b		
	[16]	*xvij.*	25	c	S. Marci euangeliste iij lectiones, duplex [festum].[4]	
	[5]	*vj.*	26	d		
			27	e		
	[13]	*xiiij.*	28	f	S. Vitalis martiris, iij lectiones.	
	[2]	*iii.*	29	g		
			30	A	[5]	

[1] *add.* 'duplex' 95, 01. [2] 'valeri': 95.
[3] 'ix lect. sine regimine [chori]': 95. [4] 'festum' *add.* 88.
[5] 'Depositio Sancti Erkenwaldi episcopi et conf.' *add.* 95. This, being a London synodal feast, is not mentioned in the early editions.

Tercius occidit, et septimus ora relidit.

MAIUS habet dies .xxxi. luna xxx.

	[10]	*xj.*	1	b	Apostolorum Philippi et Jacobi[1] duplex festum.	
			2	c		
	[18]	*xix.*	3	d	Inuentio sancte crucis duplex [festum].	
	[7]	*viij.*	4	e		
			5	f[2]		
	[15]	*xvj.*	6	g	S. Johannis ante portam latinum, iij lectiones.	
	[4]	*v.*	7	A	S. Johannis de Beuerlaco, iij lectiones.	
			8	b		penthecost.
	[xij.]	*xiij.*	9	c		[16]
(1.)	[1]	*ii.*	10	d	Sanctorum Gordiani et Epimachi mart., iij lect.	[5]
			11	e		
	[9]	*x.*	12	f	S. Nerei Achillei et Pancracii mar., [iij lect.]	[13]
			13	g		[2]
	[17]	*xviij.*	14	A		
	[6]	*vii.*	15	b		[10]
			16	c		
(2.)	[14]	*xv.*	17	d		[18]
	[3]	*iiii.*	18	e		[7]
			19	f	S. Dunstani Archiepiscopi et confessoris, ix lect.	
		xij.	20	g		[15]
	[2]	*i.*	21	A		[4]
	[19]		22	b		
	[8]	*ix.*	23	c		[12]
(3.)			24	d	[☾ medie lectiones de S. Urbano].[2]	[1]
		xvij.	25	e	S. Aldelmi archiepiscopi† et confessoris, ix lectiones.	
		vj.	26	f	S. Augustini [episcopi et primi] anglorum apostoli.	
			27	g	[☾ ix. lec. et duplex festum].[2]	[9]
		xiiij.	28	A	S. Germani episcopi et confessoris, [iij lect.][2]	[17]
		iii.	29	b		[6]
			30	c		
(4.)		*xj.*	31	d	S. Petronille virginis non martiris, [iij lec.].[2]	[14]

[1] Philippi et Iacobi apostolorum : 95 *thus inverts.* [2] *omitt.* 95, 01.

'Nota . that the viij[th] Proclama*cion* of the fyve w[ch] my Lo : of Surr*ie* hath exemplified was made the v[th] of maye 1513, which that yeare was Ascension daye.' MS. note 1508, Bodl.

Denus[1] pallescit, quindenus federa nescit.

JUNIUS habet dies .xxx. luna xxx.

[3]		1	e	S. Nychomedis martiris, iij lectiones.
	xix.	2	f	Sanctorum Marcellini et petri martirum [iij lectiones].
[11]	*viij.*	3	g	
	xvj.	4	A	
[19]	*v.*	5	b	S. Bonifacii episcopi sociorum† eius martirum, [iij lectiones].
[8]		6	c	
	xiij.	7	d	
	ii.	8	e	Sanctorum Medardi et Gildardi episcoporum, iij lectiones.
		9	f	Translatio s. Edmundi [archiepiscopi et conf.], ix lectiones.
	x.	10	g	
		11	A	S. Barnabe apostoli, ix lectiones.
	xviij.	12	b	S. Basilidis Cirini et Naboris martirum, iij lectiones.
	vij.	13	c	
		14	d	
	xv.	15	e	S. Viti et Modesti et Cresceñ [martirum], iij lec. [℄ S. Basilii episcopi et confessoris iij lectiones.
	iiii.	16	f	Translatio s. Rycardi episcopi [et confessoris], ix[2] lectiones.
		17	g	
	xij.	18	A	Sancti Marci et Marcelliani† martirum, iij lectiones.
	i.	19	b	S. Geruasii et Prothasii martirum, iij lectiones.
		20	c	Translatio s. Edwardi [regis et martiris], iij lect.
	ix.	21	d	
		22	e	S. Albani prothomartiris anglorum, ix lectiones.
	xvij.	23	f	S. Etheldrede virginis non martiris [iij lect.] Vigilia.
	vj.	24	g	Natiuitas s. Johannis Baptiste, ix lect. duplex festum.
		25	A	
	xiiij.	26	b	Sanctorum Johannis et Pauli, iij lectiones.
	iii.	27	c	
		28	d	S. Leonis pape [et] confessoris, iij lectiones. Vigilia.
	xj.	29	e	[Apostolorum] Petri et Pauli duplex festum, ix lectiones.
		30	f	Commemoratio s. Pauli, ix lectiones.

[1] 'Venus': 87, 88, 89.   [2] '.iij.': 01.

Terdecimus[1] mactat Julii, denus labefactat.

JULIUS habet dies xxxi. luna xxx.

xix.	1	g	Oct. s. Johannis Baptiste.
viij.	2	A	Visitatio [b.] Marie maius duplex, ix lectiones.
	3	b	
xvj.	4	c	Translatio [et ordinatio][2] s. Martini episcopi [et conf.] ix lect.
v.	5	d	
	6	e	Oct. apostolorum Petri et Pauli, ix lectiones.
xiij.	7	f	Translatio s. Thome martiris ix lect. [duplex festum].
ii.	8	g	
	9	A	[3]
x.	10	b	Sanctorum septem fratrum martirum, iij lectiones.
	11	c	Translatio s. Benedicti abbatis, [ix lectiones].
xviij.	12	d	
vij.	13	e	
	14	f	
xv.	15	g	Translatio s. Swithini sociorumque eius, ix lectiones.
iiij.	16	A	De s. Osmundo episcopo et confessore ix lectiones.
	17	b	S. Kenelmi regis et martiris, iij lectiones.
xij.	18	c	S. Arnulphi episcopi et martiris, iij lectiones.
i.	19	d	
	20	e	S. Margarete virginis et martiris, ix lectiones.
ix.	21	f	S. Praxede† non martiris, iij lectiones.
	22	g	S. Marie Magdalene, ix lectiones.
xvij.	23	A	S. Appollinaris† episcopi et martiris, iij lectiones.
vj.	24	b	S. Cristine virginis et martiris, [iij lectiones]. [Vigilia.]
	25	c	S. Jacobi apostoli duplex [festum],[2] ix lectiones.
xiiij.	26	d	S. Anne matris Marie, ix[4] lectiones.
iij.	27	e	Sanctorum vij . dormientium martirum, iij lectiones.
	28	f	S. Sampsonis episcopi et martiris, iij lectiones.
xj.	29	g	Sanctorum Felicis et Simplicii sociorum† eius, iij lect.
	30	A	Sanctorum Abdon et Sennen [martirum], iij lectiones.
xix.[5]	31	b	S. Germani episcopi et confessoris, iij lectiones.

[1] Tredecimus mactat. Terdecimus : 88, 89.
[2] *omitt.* 95, 01.
[3] 'Octa. Visitationis. Inuitatorium triplex, ix lect.' 95. This octave of a recently instituted festival does not appear in the Kalendar of 88.
[4] 'iij lectiones' : 95.
[5] *Golden No.* xix. *misplaced in later edd.*

Prima necat fortem, perditque secunda cohortem.

AUGUSTUS habet dies xxxi. luna xxix.

viij.	1	c	Ad vincula s. Petri†, ix lectiones.
xvj.	2	d	S. Stephani pape et martiris, iij lectiones.
v.	3	e	Inuentio [s.] Stephani prothomartiris [sociorumque eius]. ¶ ix lectiones.
	4	f	
xiij.	5	g	S. Oswaldi regis et martiris, iij lectiones.
ij.	6	A	†Sixti Felicissimi et Agapiti martirum, iij lectiones.†[1]
	7	b	†S. Donati episcopi et martiris, iij lectiones.†[2]
x.	8	c	S. Cyriaci [sociorumque eius martirum, iij lectiones].
	9	d	S. Romani [martiris, iij lectiones.] [memoria.] [Vigilia.]
xviij.	10	e	S. Laurencii martiris, ix lectiones. [memoria.]
vij.	11	f	S. Tyburcii [martiris Inuitatorium duplex, iij lectiones.] [memoria.]
	12	g	
xv.	13	A	S. Ypoliti sociorumque eius martirum, iij† lect.
iiij.	14	b	†S. Eusebii confessoris et non pontificis, iij lect.[3]† Vigilia.
	15	c	Assumptio b. Marie virginis ix lect. festum† principale.
xij.	16	d	
i.	17	e	Oct. S. Laurentii.† [memoria.]
	18	f	S. Agapiti martiris.† [memoria.]
ix.	19	g	S. Magni martiris.† [memoria.]
	20	A	
xvij.	21	b	
vj.	22	c	Oct. beate Marie.
	23	d	S. Thymothei et Apollinari† iij lect. Vigilia.
xiiij.	24	e	S. Bartholomei apostoli, ix lectiones.
iij.	25	f	
	26	g	
xj.	27	A	S. Ruphi martiris Inuitatorium duplex, iij lect.
	28	b	S. Augustini episcopi [duplex], ix lectiones.
xix.[4]	29	c	Decollatio s. Johannis Baptiste, ix lectiones.
viij.	30	d	Sanctorum Felicis et Adaucti [martirum], ix† lectiones.
	31	e	S. Cuthburge virginis non martiris, iij lectiones.

[1] 'Translatio domini . minus duplex, ix lect.' 95. '*Translatio*' appears as '*Transfiguratio*' in the body of the book. It was a *novum festum*.

[2] 'De nomine Jesu duplex, ix lec.' was likewise a *novum festum* in 1495.

[3] 'triplex, ix lectiones,' 1495.

[4] *Golden No.* xix. *misplaced in later editions.*

Tercia septembris et denus fert mala membris.

SEPTEMBER habet dies xxx. Luna xxx.

xvj.	1	f	S. Egidii abbatis, ix lectiones
v.	2	g	
	3	A	
xiij.	4	b	Translatio s. Cuthberti episcopi. [ix lectiones.]
ij.	5	c	S. Bertini abbatis cum nocturno. [iii lectiones.]
	6	d	
x.	7	e	Vigilia.
	8	f	Natiuitas [beate][1] Marie virginis ix lect. maius duplex.
xviij.	9	g	S. Gorgonii martiris.
vij.	10	A	
	11	b	Sanctorum Prothi et Jacincti martirum. [iij lectiones.]
xv.	12	c	
iiij.	13	d	
	14	e	Exaltatio sancte crucis, ix lectiones.
xij.	15	f	Oct. natiuitatis [beate][1] Marie. [ix. lec.]
i.	16	g	S. Edithe virginis, ix lectiones. [non martyris.]
	17	A	S. Lamberti episcopi [et][1] martiris, iij lectiones.
ix.	18	b	
	19	c	
xvij.	20	d	[Vigilia.]
vj.	21	e	S. Mathei apostoli [duplex], ix lectiones.
	22	f	S. Mauricii sociorum[que][1] eius, ix lectiones.
xiiij.	23	g	S. Tecle virginis et† martiris, iij lectiones.
iij.	24	A	
	25	b	S. Firmini martiris, iij lectionun.
xj.	26	c	Sanctorum Cypriani episcopi et Justine virginis.
	27	d	Sanctorum Cosme et Damiani martirum, [iij lectiones].
xix.[2]	28	e	
viij.	29	f	S. Michaelis archangeli ix lect. duplex festum.
[*xvj.*][3]	30	g	S. Jheronimi duplex [festum], ix lectiones.

[1] *omit.* 95.
[2] *Golden No.* xix. *misplaced in later editions.*
[3] *Golden No.* 'xvj' *ought to be placed here instead on Oct. 1st.*

Tercius et denus est sicut mors alienus.

OCTOBER habet dies xxxj/ Luna xxix.

xvj.†[1]	1	A	Remigii sociorumque eius, ix lectiones.
v.†	2	b	S. Leodegarii episcopi et martiris, iij lectiones.
xiij.	3	c	['Dedicacio Abchurche.' *add. MS.* in Bodl. 1508.]
ij.	4	d	['Dedicatio ecclesie de Rupert sc̃i fransissit†.' *add. MS.* in Bodl. 1489.]
	5	e	
x.	6	f	Translatio S. Hugonis [&] s. Fidis.
	7	g	S. Marci Marcelliani et Apulei [martirum, iij lectiones].
xviij.	8	A	
vij.	9	b	Sanctorum Dionisii cum sociis [mart.], [ix lectiones].
	10	c	Sanctorum Gereonis sociorumque eius mart. [iij lect.].
xv.	11	d	S. Nychasii sociorum† eius martirum, iij† lectiones.
iiij.	12	e	
	13	f	Translatio [s.] Edwardi regis [et Confessoris] ix lectiones.
xij.	14	g	S. Kalixti pape et martiris.
i.	15	A	S. Wulfranni episcopi et confessoris [ix. lec.]
	16	b	S. Michaelis in monte [tumba] iij lectiones.
ix.	17	c	S. Etheldrede virginis non martiris, ix lectiones.
	18	d	S. Luce euangeliste [ix. lectionum festum duplex].
xvij.	19	e	S. Fredeswide [virginis] non martiris, ix lectiones.
vj.	20	f	
	21	g	Sanctarum xj milia† virginum et martirum, iij† lect.[2]
xiiij.	22	A	
iij.	23	b	S. Romani episcopi et confessoris, iij† lectiones.
	24	c	
xj.	25	d	Sanctorum Crispini et Crispiniani martirum, iij† lect.[2]
	26	e	
xix.[3]	27	f	[Vigilia.]
viij.	28	g	Apostolorum Symonis et Jude, [duplex] ix lectiones.
	29	A	
xvj.	30	b	
v.	31	c	S. Quintini martiris, iij lect. Vigilia.

[1] *Golden No.* v. *ought to be placed on Oct.* 1*st, and* 'xvj' *should be carried back to Sept.* 30*th.*

[2] ix lec.: 95.

[3] *Golden No.* xix. *misplaced in later editions.*

Scorpius est quintus, et tercius est nece cinctus.

NOVEMBER habet dies xxx. luna xxx.

	1	d	[Festiuitas] omnium sanctorum festum principale.
xiij.	2	e	Commemoratio animarum.
ij.	3	f	S. Wenefrede virginis et martiris, ix lectiones.
	4	g	
x.	5	A	
	6	b	S. Leonardi confessoris, ix lectiones.
xviij.	7	c	
vij.	8	d	Sanctorum quatuor coronatorum martirum, iij lect.
	9	e	S. Theodori martiris, iij lectiones.
xv.	10	f	
iiij.	11	g	S. Martini episcopi et confessoris, ix lectiones.
	12	A	
xij.	13	b	S. Brictii episcopi et confessoris, iij lectiones.
i.	14	c	['Translacio Arkynwaldi.' *MS. add.* in Bodl. 1508.]
	15	d	S. Machuti episcopi et confessoris, ix lectiones.
ix.	16	e	S. Edmundi Cant[uariensis] archiepiscopi, ix lect.
	17	f	S. Hugonis episcopi, ix lectiones.
xvij.	18	g	Oct. s. Martini, iij lectiones.
vj.	19	A	
	20	b	S. Edmundi regis et martiris, ix lectiones.
xiiij.	21	c	
iij.	22	d	S. Cecilie virginis et martiris, ix lectiones.
	23	e	S. Clementis pape et martiris, ix lectiones.
xj.	24	f	S. Grisogoni martiris, iij lectiones.
	25	g	S. Katherine virginis et martiris, ix lectiones.
xix.	26	A	S. Lini pape et martiris, iij lectiones.
viij.	27	b	
	28	c	
xvj.	29	d	S. Saturnini martiris, iij lectiones. Vigilia.
v.	30	e	S. Andree apostoli [duplex], ix lectiones.

Septimus est anguis.[1] virosus denus ut anguis.

DECEMBER habet dies xxxi/ luna xxix.

	1	f	
j.†[2]	2	g	
ij.†	3	A	
x.	4	b	[3]S. Barbare virginis et martiris non sarum.[3]
	5	c	
rz	6	d	S. Nycholai episcopi et confessoris, ix lectiones.
	7	e	Oct. s. Andree, iij lectiones.
	8	f	Conceptio [b.] Marie virginis, ix lectiones [duplex].
xv.	9	g	
iiij.	10	A	
	11	b	
xij.	12	c	
i.	13	d	S. Lucie virginis et martiris, ix lectiones.
	14	e	
ix.	15	f	
	16	g	O Sapientia.
xvij.	17	A	
vj.	18	b	
	19	c	
xiiij.	20	d	Vigilia.
iij.	21	e	S. Thome apostoli [duplex], ix lectiones.
	22	f	
xj.	23	g	
	24	A	Vigilia.
xix.	25	b	Natiuitas domini [nostri Ihesu Christi] festum principale.
viij.	26	c	S. Stephani prothomartiris duplex festum. [ix lec.]
	27	d	S. Johannis apostoli et euangeliste duplex festum.
xvj.	28	e	Sanctorum Innocentium duplex festum.
v.	29	f	S. Thome martiris duplex festum.
	30	g	
xiij.	31	A	S. Siluestri pape, ix lectiones.

[1] Septimus exsanguis.
[2] *Golden Numbers* xiij. *and* ij. *should be placed on Dec. 1st and 2nd respectively, and Dec. 3rd left without one.*
[3]—[3] 'depositio Osmundi epi. et confessoris, ix lect. [de communi]' 95, 01.

The memorial lines which follow were devised to enable one to recollect the order in which the holy days in each month occur. They are taken from the Sarum *Horae* of 1532, 16mo, Paris, printed by Thielman Kerver. They occur also in his edition printed in 1533, and in other books.

Some of the names, etc., are broken up into syllables, so as to indicate one day of the month by each syllable. A Latin *memoria technica* for the same purpose will be found in my 'Salisbury Ceremonies and Processions' (8vo, Cambridge), pp. 231–242, from an obit list written about 1440. The first line is—

'Cisio. Jan. Ed. Epi. Lucianus et Hil. Fe. Maur. Mar. Sal.'

Bishop L. G. Mylne has lent me, from the St. Mary's Vicarage Library, Marlborough, a rare *Psalterium cum Hymnis*, printed by Kerver's widow, Jolande Bonhomme, at Paris, 8vo, 1551, with another set of memorial lines (apparently for use in France). Those for January being—

'Circ. Geno. Janus, Epi. Rigo. Guil. dat, et Hil. Fe. Bo. Mar[cell.]
Pris .que Seb. Ag. Vin. E. Bab. Pau. Pol. Iu. Caro. Bat. Cyr.'

This implies 'The Circumcision,' and Genoveve giveth January, also the Epiphany, SS. Rigobert, William, Hilary, Felix, Bonitus, Marcellus, Prisca (Fabian, et), Sebastian, Agnes, Vincent, Emerentiana, Babilas, St. Paul's conversion, SS. Polycarp, Julian, Charles, Batildis, and Cyrus.

JANUARY.

Cyr . cum . staunt . ly . thre . Kyngs . came . by . nyght .
By . an . hye . hyll . or . day . lyght .
An . tho . wyll . graffe . ony . good . vyne .
Paule . call . for . Tho . mas . Al . quyne .

FEBRUARY.

Bryde . ma . ry . gyl . bert . har . de . ly .
All . thy . frendes . stan . dyng . the . by .
And . pray . with . the . to . dyne .
Pe . ter . ma . thy . and . austyne .

MARCH.

Da . uyd . of wales . lo . ueth . well . lekes .
That . wyll . make . gre . gor . ry . lene . chekes .
yf . ed . warde . do . eate . some . with . them .
Ma . ry . sende . hym . to . bed . lem .

APRYLL.

In . A . pryll . am . brose . is . fayne .
To . se . vs . was . shed . with . rayne .
Os . walde . forth . with . sent . vic . tore .
with . George . and . Marke . to . do . so . no . more .

Maye.

James . toke . Crosse . was . ters . iohn . to . kyll .
Ny . co . las . sayd . do . hym . none . yll .
But . with . that . came . fayre . he . layne .
And . fran . ceys . to . de . parte . them . twayne .

June.

In . June . eras . mus . dyde . thynke .
Nor . to . gyve . bar . na . be . drynke .
But . than . bo . tulph . thought it . me . ter .
That . John . sholde . drynke . be . fore . pe . ter .

July.

whan . ma . ry . vi . si . ted . Tho . mas .
The . fre . ers . lete . teyr . dogs . out . pas .
Than . came . forth . mar . get . Mag . da . layn .
Iames . An . marth . and . o . ther . twayn .

August.

Pe . ter . cal . led . for . Je . su .
And . bade . Lau . rence . for† . to . say . tru .
Ma . ry . se . yng . all . theyr . de . bate .
Made . Bar . thyll . mew . to . breke . Iohn̄s . pate .

Septembre.

Gy . les . was . cut . to . his . losse .
Ma . ry . sayd . nay . by . this . Crosse .
For . e . dyth . sawe . how . that . ma . thew .
Dyde . beat . fre . myn . cosme . [&.] mygh . ew .

Octobre.

Full . lyght . was . fran . ceys . fayth . at . Rome .
De . nys . cōde . not . ed . ward . oure . come .
Tyll . luke . with . a . leuen . thou . sande .
Made . crys . pin . and . Sy . mon . to . stande .

Nouembre.

Saynts . soules . in . heuen . ben . syc . ker .
As . say . eth . Mar . tyn . bryc . er .
Re . corde . hue . and . besse . that . tell . can .
Cle . ment . Ka . the . ryn . and . sat . an .

Decembre.

Loy . was . bar . ber . to . Ny . coll .
Ma . ry . pray . thou . for . lu . ces . soll .
And . for . grace . pray . good . tho . mas . ynde .
To . christ . steuen . John . chylde . tho . be . kynde .

APPENDIX (III.).

COMPUTUS MANUALIS.

THE *Computus Manualis*, a collection of memorial lines to help the memory and to supply rules which have more or less connexion with the Kalendar, appears in two forms, which we proceed to give.

(i.) In a MS. in the British Museum, Harl. 955, written apparently about 1430–40, for some one of the Brigittine convents of Syon, near Richmond-on-Thames (to which Clement Maydeston belonged, circ. 1420–56). It is a thick miscellaneous volume, measuring about 8 × 6 inches, and contains (like the prymers and *horae B. Mariae Virginis*) the Seven and the Fifteen Psalms, and Litany, and various indulgences and prayers. Unfortunately the *Computus* itself has lost the concluding portion. What now remains begins on fo. 83*b*, and breaks off with the end of fo. 84*b* (fo. 85, according to the present pagination, begins in the middle of a word and of a sentence, apparently in a form of self-examination or confession). Two pages later there occurs the collect 'Quesumus, Domine, pro tua pietate' (*pro femina defuncta*), which is found in *Missale Sarum*, p. 875*, and in the *Westminster Missal*, ii. p. 1176, while fo. 84*b* ended abruptly with the heading for a (lost) memorial verse, '*De diebus mensis*,' which possibly may have been what appears in § v. in the other *Computus*, in 1523.

(ii.) The *Computus paruus manualis*, which consists of about six and twenty sections, of a character similar to those in the fragment just described, has here and there a line or two in common with it. By good fortune I sent my transcript of this (which is found in some copies of the Sarum *Manuale*, the editions printed in folio in 1523 by Chr. Endoviensis, at Antwerp, for P. Kaetz, London, and by Kingston and Sutton in quarto, London, 1554) to the late Mr. Lunn, who kindly corrected, and in some instances enlarged, my annotations some years ago. I give his comments with his name attached.

COMPUTUS MANUALIS (MS. circ. 1435).

I. Pro annis Domini habendis.
II. Pro bissexto.
III. Pro diebus in anno.
IV. Pro litteris mensis.
V. 'Adam degebat.'
VI. Pro numero aureo.
VII. Regula de eodem.
VIII. Pro festis mobilibus.
[IX. De diebus mensis . . . *et cetera desunt.*]

The following fragment is found in the British Museum, MS. Harl. 955:—

* Harl. 955, fo. 83*b*.

*COMPUTUS MANUALIS

sic incipit.

(I.)

[*Pro annis Domini habendis.*]

FILIVS esto Dei celum bonus accipe grates
Fructus alit canos et Gallica bellica Danos
Et Gallica bellica Danos fructus alit canos
Danos fructus alit canos et Gallica bellica
Eambit[1] edens grifo Boabel dicens fiet Argos
Centum quarta tenet viginti mille[2]que quinta.
Juncturas auges quociens numerum super addis.
* fo. 84. Prima decem mille[2] dat centum* milia terna.

(II.) *Pro bisexto.*

Cum bisextus erit, *F* seruit vtrique diei,
Posteriore die festum celebrando Mathie.

(III.) *Pro diebus in anno.*

Ter centos † ter vicenos cum quinque diebus
Sex horas anno, non plus scribas tibi dico.

(IV.) *Pro litteris mensis.*

A. b. c. sunt extra: g. supra: d. e. f. subit infra.

(V.)

Adam degebat ergo cifus adrifex
Cur confles[3] Adam? flebis eges[4] coeas.

[1] 'Eambit' is written in the MS., but the word probably intended is 'Cambit': *cambire* meaning to *exchange* money.
[2] 'mille': Mr. Littlehales reads 'nulle.'
[3] gonfles† MS.
[4] 'flebit Egeas' MS.

(VI.) *Pro numero aureo.*

* fo. 84*b*. Ternis . vn . din . nod . octo . sed* quinque tred . ambo decem doc.
Septem qui*n*d quartus dud iota nouem sep sena† quad.

(VII.) *Regula de eadem*†.

Fe din non dico nec April to nec dico Jun to
Au . to . nec Octo . que die tred et am De dic in eadem.
Au simul Oct . que de retro computa ; to quoque quin tred.
Din post nod dicas sex mensibus ultimis anni.

(VIII.) *Pro festis mobilibus.*

Sep . quadra . pascha . ro . pen .
Pris . bru . ne . ci . gor . dato . sedem.[1]

NOTES.

(I.) There is no heading to this first section in MS. Harl. 955, but the rule has sufficient similarity to the second section of the printed *Computus manualis parvus* of 1523 to justify our supposing that its purpose is the same. The reader will at once observe that every word in lines 1–4 (and there are seven words in each line) begins with one of the Sunday Letters A—G. In the first line these are arranged according to the *rota litterae dominicalis* of the Breviary for the present millenary (A.D. 1001–2000). I am not quite certain of the object of some of the lines, but Mr. Lunn's remarks on § (ii.) of the other *Computus* series, p. 618, below, will go some way towards explaining it. The initial letters of the words run thus—

F . E . D . C . B . A . G .
F . A . C . E . G . B . D .
E . G . B . D . F . A . C .
D . F . A . C . E . G . B .
G . (? C .) E . G . B . D . F . A .

Line 1 gives (as we have premised) the general order of Sunday Letters for subsequent years. If the next lines (2–5) are taken *in pairs*, they give the two letters belonging to Leap years of the cycle *seriatim*. Lines 6–8 probably give a rule similar to the first line of § (ii.), on p. 612 (which Mr. Lunn explains on p. 618), but for several centuries or millenaries instead of the present millenary only.

(II.) This means that in Leap year, when there is an intercalated 6th day before the Kalends, both Feb. 24th and 25th have the dominical letter *F*, and St. Matthias' day will be the 25th (not the 24th).

(III.) The year consists of 300, threescore, and 5 *days*, and 6 *hours*.

[1] A leaf or two of MS. Harl. 955 has been unfortunately lost. This must have contained the concluding portion of the *Computus Manualis*, as (according to the present numbering) fo. 85 begins abruptly in the middle of a word, '-sis in contumeliis, in mendaciis' (apparently a form of confession of sins, followed by a prayer, *Pro femina defuncta*. Quesumus, Domine, pro tua pietate, etc., as in *Missale Sarum*, p. 875*, and the *Westminster Missal*, ii. p. 1176), while fo. 84*b* ends with the heading for a lost memorial verse, '*De diebus mensis*.'

(IV.) This appears to be a rule for setting the *rota numeri aurei.* '*Infra*' = within our present millennium; '*extra*,' outside it. *Supra* means the upper letter of two belonging to a Leap year. Mr. Lunn's note below, on § (i.) in the next document (the *Computus manualis parvus* of 1523), will explain the rule more fully (see pp. 612, 617).

(V.) Taking the first letter of each syllable in the first line ('*Ad*am *d*e*g*e*b*at,' etc.), we get the Sunday Letter of the *first* day of every month in succession, exactly as in our old acquaintance—

> '*A*t *D*over *D*wells *G*eorge *B*rown *E*squire,
> *G*ood *C*hristian *F*aith, *A*nd *D*octor *F*ryer.'

The Rev. H. A. Wilson (who has supplied this solution) observes that, with two slight emendations, the second line gives us a memorial for the Dominical Letters of the *last* day of each month. They run in this order—

> '*C*ome *C*hoicest *F*riends, *A*t *D*over *F*ound,
> *B*id *E*qual *G*race *C*heer *E*arth *A*round.'

(VI.) Compare with this, § (ix.) on p. 613, '*De numero aureo*.' The lines represent the numerals iij. xi. xix. viij. xvi. v. xiij. ij. x. xviij. vij. xv. iiij. xij. j. ix. xvij. vi. xiiij., which is the series of the nineteen Golden Numbers in the left-hand margin of the months of January and March, in the Kalendar as they *begin* (and, in fact, throughout the year in successive rotation), produced or arranged by additions of 8, and subtraction of 11 (when they exceed 19).

(VII.) Compare with this, § (x.) on p. 613, '*Pro situatione*,' showing what Golden Numbers are missing in certain months. Thus 'Fe din non dico, nec April to' means for the month of *Fe*bruary, I don't say Golden Number, un*din* (xj.), nor for A*pril* 'oc*to*.' (viij.), nor yet in *Ju*ne or *Au*gust. Not that these Golden Numbers do not occur in the months specified, but that the usual *blank day* (without any Golden Number prefixed) does not occur in these cases, immediately afterwards, before xix. or xvi. There is usually a blank day when the numbers are in ascending order: 'nod' = novemdecim (xix.); 'tred' = tredecim (xiij.); 'ambo' = ij. Similarly in October, *tred*ecim (xiij.) follows v. closely; and in *Dec*ember ij. (*am*bo) is followed without interval by x. (It does not appear to be noticed in these lines that xi. is followed at once by xix. in July, August, October, and December, as in February.) In the latter six months of the year xj. and xix. (un*dec*im, or un*den*us, or *no*ven*d*ecim) come together near the end of the month, instead of one or both standing near the top. (But I doubt if this holds good of December.)

(VIII.) This gives the sequence of movable feasts or holy days, Septuagesima, Quadragesima, Pascha, Rogationum, Pentecostes.

I suppose the meaning is that St.

*Pris*ca (18th Jan.)	must give	place to	Septuagesima.
? *Bla*sius (3rd Feb.)	„	„	Ash Wednesday.
Be*ne*dict (22nd Mar.)	„	„	Easter.
Mar*ci* (27th April)	„	„	Rogation.
Gordian (10th May)	„	„	Whitsunday.

I have conjectured that 'bla' was intended where 'bru' appears in the MS.

APPENDIX (IV.).

COMPOTUS MANUALIS PARUUS, ed. 1523.

COMPOTUS MANUALIS (A.D. 1523).

[1] *i.e.* to find the relative position of days having Golden Numbers attached, or with blank spaces in the Golden Number column in the Kalendar in certain months.

[COMPOTVS . MANVALIS.]

¶ *Sequuntur quedam regule secundum paruum compotum ecclesie Romane, cum multis alijs documentis.*[1]

Compotus est talis proprie dictus manualis.

(.i.)

¶ *Pro litera dominicali.*

A.b.c. sunt extra : *g.* supra : *d.e.f.* manent infra.

(.ii.)

¶ *Pro annis Domini habendis.*

Octo bis ex centum remanent : ex mille[2] viginti
Versus. Filius esto Dei celum bonus accipe gratis.[3]

(.iij.)

¶ *Pro bissexto.*

Bissextum sexte Martis tenuere kalende.
Posteriore die celebrantur festa Mathie.
Sabbata si teneant ibi non alibi celebrantur.

(.iiij.)

¶ *Pro concurrente.*

A. sex. *b.* quinque. *c.* quatuor. *e.* duo. *d.* tres.
Primus concurrens. *f.*[4] littera, septimus est. *g.*

(.v.)

¶ *Pro numero dierum cuiuslibet mensis.*

Junius, Aprilis, September, et ipse Nouember
Dant triginta dies . reliquis superadditur vnus.
De quorum numero Februarius excipiatur.
Nanque quater septem fertur habere dies.
Sed cum bissextus fuerit superadditur vnus.

(.vj.)

¶ *De septem planetis.*

Sol . Ve . Mercu . Luna . Saturnus, Juppiter et Mars.

[1] From an edition printed by Chr. Endoviensis, at Antwerp, for P. Kaetz, London, folio, 1523 (11 Jul.), compared with Kingston and Sutton's 4to, London, 1554.
[2] centum : *ed.* 1554.
[3] For other lines of this kind, see in the MS. 'Computus,' on p. 608, § (I.).
[4] est. f. : *ed.* 1523.

(.vij.)

¶ *Quot nonas, idus, et kalendas.*

Sex Mayus nonas, October, Julius, et Mars.
Quattuor at[1] reliqui: tenet idus quilibet octo.
Inde dies reliquos omnes dic esse kalendas

(.viij.)

¶ *De duodecim signis.*

Est Aries, Taurus, Gemini, Cancer, Leo, Virgo
Libraque, Scorpius, Arcitenens, Capricornus, et Vrnam
·Qui tenet, et Pisces: sita sunt hoc ordine signa.
Semper quindenis ponuntur signa kalendis.

(.ix.)

¶ *De numero aureo.*

Aureus hinc numerus his versibus est manifestus.
Versus. Ternus vndin . nod . octo . sex quinque
tred . ambo decem doct.
Septem quind . quartus[2] dud . iota
nouem dest sextus quater†.[3]

(.x.)

¶ *Pro situatione.*

Est sine din[4] Febru. sine to . 'pril, Junius, Augu.
October sine que . bo vultque December abesse.

(.xj.)

¶ *Pro lunatione embolismali.*

Embolismalis lunatio semper erit par.
Impare par, impar pare, fit lunatio mense.
Illius est mensis cui dat lunatio finem.

(.xij.)

¶ *Pro clauibus.*

Primula . *g.* Jani . supremaque: *g.* que secunda
Martis: et Aprilis *g.* tertia *g.* que suprema.

[1] et: *ed.* 1523.
[2] quater: *ed.* 1523.
[3] Mr. Lunn suggests 'quat': I should think 'quad' the true reading. (The numbers intended by this jargon are 3, 11, 19, 8, 16, 5; 13, 2, 10, 18; 7, 15, 4, 12, 1; 9, 17, 6, 14.) See above, § vi., on p. 609, where we read 'sep. sena. quod.'
[4] dui†: *ed.* 1523.

(.xiij.)

¶ *Pro Aduentu.*

Andree festo vicinior ordine quouis
  Aduentum Domini prima colit feria.
Si cadat in lucem Domini, celebratur ibidem.

(.xiiij.)

¶ *Pro indi[c]tionibus.*

Si per quindenos Domini diuiseris annos,
His tres adiungens, inditio fit tibi presens.
Dant centum gentes tibi mille decem quoque reddit.
Dum redit October inditio fit noua semper,
Quattuor atque tribus ipsi prelata diebus.

(.xv.)

¶ *Pro diebus egris.*

Augurior decies audito lumine clangor
Linquit olens abies colit colus fercula † gallus.

† *al.* 'excute'.

(.xvj.)

¶ *Pro solstitijs.*

Hec duo solstitia faciunt; Cancer, Capricornus.
Sed noctes equant Aries et Libra diebus.

(.xvij.)

¶ *Pro obseruatione ieiuniorum.*

Petrus et Andreas, Paulus, cum Simone Iudas
Ut ieiunemus nos admonet, atque Matheus
Nat.[1] Domini, Penteque, Johan., Lau., Sumptio Sancta.
Sed cum[2] predictis addes Sanctos simul Omnes
Horum vigilijs ieiunes, luceque Marci.

(.xviij.)

¶ *Pro quattuor temporibus.*

Post Pent. Cru. Luci . scio tempora quattuor anni.

[1] 'Fiat.' *ed.* 1523 *perperam.* [2] 'eum' : *ed.* 1554 *male.*

(.xix.)

¶ *Pro festis mobilibus inueniendis.*

(*a.*) *Pro Pascha.*

Post Epipha . tres pri . tres di . Pascha Domini fit.

(*b.*) ¶ *In Septuagesima tres sunt dominici.*

Circum . Esto . Exurge.

(*c.*) ¶ *In Quadragesima, sex.*

In . Re . O . Le . Iu . Do.

(*d.*) ¶ *In tempore paschali sex.*

Re . Qua . Mi . Iu . Can . Vo .

(*e.*) Lune post, Rogationes celebrantur . Iouis sequenti Ascensio Domini.
(*f.*) Secunda Dominica post, celebratur Penteco.
(*g.*) Et in octaua die, festum sanctissime Trinitatis estiualis.
(*h.*) Et Iouis sequenti,[1] festum sanctissimi Sacramenti.
(*j.*) Et Dominica proximiori Aduentui, festum Trinitatis hyemalis.
Et inter illa festa Trinitatis celebrantur hystorie.

(.xx.)

¶ *Versus pro historijs fiendis.*

India dat bursas auratas ad data clausas.

¶ Nota quod sunt septem hystorie post Trinitatem estiualem, que sunt celebrande infra Trinitatem hyemalem.

Prima est. Deus omnium	India	(.v.)
Secunda. In principio	dat	(.iij.)
Tertia. Si bona	bursas	(.vj.)
Quarta. Peto, Domine	auratas	(.vij.)
Quinta. Adonai	ad	(.ij.)
Sexta. Adaperiat	data	(.iiij.)
Septima. Vidi Dominum	clausas	(.vij.)

Quelibet hystoria habet Dominicas quota est in ordine alphabeti cuiuslibet dictionis huius versus, India dat, *etc.*, *ut supra.*

(.xxj.)

¶ *Regula sponsalium.*

Aduentus Domini, Sep., Ro.,[2] sponsalia demit.[3]
Post octa. Epi. Pas. Pente., tunc illa resumit.

[1] sequens : *ed.* 1523.
[2] Ro. = Rogationes.
[3] demitur. : *ed.* 1554.

(.xxij.)

Aspiciens ueterem Circun. Qua. Quis. Benedicta
Aduentum Domini post festum suscipe Lini.
Salue festa dies que vulnera nostra coherces.
Angelus est missus : est passus in cruce Christus.
Est Adam factus et eodem tempore lapsus.
Ob meritum decime cadit Abel fratris ab ense.
Latro dulce tamen per Christum suscipit Amen.
In cruce pro te sum : fili, me respice cesum.
 Pro vita populi respice quanta tuli.

(.xxiij.)

¶ *Sequuntur festa in quorum missa dicitur* Credo :—

Festa Dei, Matrisque sue, Sancti simul Omnes.
Crux, Michael, nascens Precursor, Apostolus[1] omnis
Magdalena, Dominique dies : hec *Credo* requirunt.

¶ *Quando dicitur* Gloria in excelsis . *et* Ite missa est . *et* Te Deum.

Versus. Non est *Glo.* sine *Te.*, sine *Glo.* non dicitur *Ite.*
Cantat Circun. *Te.* sine *Glo.*, nec dicitur *Ite.*
Ac etiam dico duo sabbata dant sine *Te. Glo.*

(.xxiiij.)

¶ *Pro collectis finiendis.*

Si collecta Patrem prenominet, et tamen infra
Mentio sit Prolis : in fine legas, *Per eundem.*
Mentio nulla si[e]t Prolis : tunc *Per dominum* dic.
Si procedat in hac nomen Nati, sine Patre,
Qui cum Patre Deo viuis concluditur illa.
Eiusdem dicas, si Spiritus intus habetur.

(.xxv.)

¶ *Pro exorcistis.*

Omnibus *Oremus* exorcistis prohibemus.
[2]His non *Per Dominum* liceat concludere finem[2] :
Sed *per eum qui venturus*[3] *damnare per ignem.*

(.xxvj.)

¶ *De proprietatibus hostie.*[4]

Candida, triticea, tenuis, non magna, rotunda,
[Inscribatur, aqua non cocta, sed igne sit assa]
Expers fermenti, non falsa sit hostia Christi.
Mortuus iste semel : sed vltra non morietur.
Item quotidie super aras sacrificatur.
Ara crucem, tumulumque calix, lapidemque patena.
 Sindonis effectum candida byssus habet.

[1] 'Apostolis' : *ed.* 1554.

[2]—[2] *His ergo non finem exclude* Per Dn̄m nr̄m. : *ed.* 1523.

[3] venturus est : *ed.* 1523.

[4] *hodie.* : *ed.* 1554.

NOTES AND EXPLANATIONS ON THE FOREGOING RULES OF THE 'LITTLE COMPUTUS.'

(i.) *Pro littera dominicali.* The Sunday Letter. Mr. Lunn says— "The line would be improved thus—

C, *B*, *A* sunt extra : *G*, supra : *F*, *E*, *D* manent infra."

[See § iv. in the *Computus*, on p. 608, above.] I think that this means the following arrangement of years and Sunday Letters :—

			G.		
C.	B.	A.	F.	E.	D.
997	998	999	1000	1001	1002

The '*extra*' means, outside the present millennium ; '*infra*,' within it. '*Supra*,' as here applied to *G*, indicates the first letter of a Leap year, arranged thus in the *rota*, which follows the Kalendar in the Sarum Breviary, and which we here reproduce (after setting it afresh for this 20th century), through the courtesy of the Cambridge University Press.

The following device for finding the Sunday Letter for any year in the present century is adapted from one of the 16th century inserted in the Breviary of 1531 :—



Rota littere dominicalis.

❡ *Ad inueniendum litteram dominicalem hanc nota regulam.* Ultra millenarios et centenarios recipe residuos Domini incarnacionis annos, et incipe numerare 1, 2, 3, et cetera immediate post crucem usque ad annum currentem : uel alias quemcunque tibi placentem. Et quam litteram sub isto anno inuenies, eandem dominicam non dubites. Que si vnica occurrit : annum communem esse intelliges. Si duplex : bissextilem. Et tunc prior, id est superior, usque ad festum Matthie apostoli utilis erit. Inferior autem ad reliquam anni partem accommodabitur. Et durabit ista crux centum annos sine variacione, usque ad annum 1999.

"Then § (ii.) will show how to derive the set of Sunday Letters in any century from this.

Thus 1100 will have its Sunday Letters 16 places beyond $\frac{G}{F}$ in the Rota, giving $\frac{A}{G}$.

1200 will have it 16 places further still, *i.e.* 32 places, which = 4, giving $\frac{B}{A}$.

So 1500 will have advanced 5 × 16, *i.e.* 80 places, which = 24, and has therefore $\frac{E}{D}$, from which the letter of any year in that century can be ascertained." (*J. R. Lunn.*)

(ii.) *Pro annis Domini habendis.* To find the year of our Lord.

Sunday Letter cycle = 28 years. 100 years = 3 × 28 + 16 : 1000 years = 35 × 28 + 20.

This probably to get the Sunday Letters assigned rightly after a long period, knowing our cycle to begin with. The second verse shows the sequence of Sunday Letters FEDCBAG from the initial letters of the words.

(iii.) *Pro bissextili.* The last days of February in a leap year are properly thus arranged—

Feb.		Sunday Letter.	
22.	viij. Kal. Mart.	d.	Cathedra sancti Petri.
23.	vij. Kal. Mart.	e.	
24.	vj. Kal. Mart.	f.	
25.	vj. Kal. Mart.	f. *bis.*	Mathie apost.
26.	v. Kal. Mart.	g.	
27.	iv. Kal. Mart.	*A.*	
28.	iij. Kal. Mart.	b.	
29.	Pridie Kal. Mart.	c.	

If St. Matthias' Day falls on a Saturday, *i.e.* in a leap year, with AG for its Sunday Letters, the festival is omitted *pro hac vice.* It could not be celebrated on Saturday, because it could not have both vespers. But is not the rule here contrary to that found in the pie in the Breviary ed. Cantab. I. pp. cccclxxv., cccclxxxiii. ?

(iv.) *Pro concurrente.* See § 2. The Concurrent is a number corresponding to the Sunday Letter, and here used to give it. In Old Style, the following rule may be adopted : Add to the numeral of the year its integral fourth part, and 4 : divide by 7 : the remainder is the concurrent.

In New Style, for the 20th and 21st centuries, this rule will do, only add 5 instead of 4. (*J. R. Lunn.*)

(v.) *Pro numero dierum cujuslibet mensis.* The Latin of our familiar rhyme—

'Thirty days hath September,
April, June, and November ;
February hath twenty-eight alone,
But all the rest have thirty-one.
Except in Leap year (once in four).
Then February hath one day more.'

(vi.) *De vii. planetis.* The seven planets : Sol, Venus, Mercury, Moon, Saturn, Jupiter, Mars. ☉ ♀ ☿ ☾ ♄ ♃ ♂

(vii.) *Quot nonas, idus, et kalendas.* The early Sarum Breviary, printed at Venice in 1483, has these lines in an incomplete form. They supply the complement of our familiar verse—

'The fifth and thirteenth day divides
In the Roman months the Nones and Ides :
But in March, July, October, May
The Nones are on the seventh day.'

(And consequently the Ides on the fifteenth.)

(viii.) *De xii. signis.* 'Est (*al.* Sunt) Aries, Taurus,' etc. Hence our memorial lines for the signs of the Zodiac—

'The Ram, the Bull, the Heavenly Twins,
And, next the Crab, the Lion shines,
The Virgin, and the Scales :
The Scorpion, Archer, and He-goat,
The Man that bears the Water-pot,
And Fish with glittering tails.'

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓

Semper quindenis, i.e. Sol enters Aries on March 10th
„ „ Libra on Sept. 22nd? (*Chr. W.*)
See Whitaker's *Almanack*, 1893.

The meaning seems to be that on the xv. Kal. April (Mar. 15) would be entered '*Sol in Ariete*,' and so for the others. In the Sarum Breviary they are put variably from the 11th to the 15th. Perhaps it would be on the 15th day of the month throughout. This (as Mr. Lunn remarked) would give us an approximate date for the composition of the memorial lines.

(ix.) *De numero aureo.* The Golden Number. These nineteen numbers occur in rotation in the left-hand margin of the Kalendars in the order so strangely indicated in these lines—

iii.—xj.—.xix. viij.—.xvj. v.—.xiij. ii.—.x.—.xviij. vij.—.xv. iiij.—.xij. i.—.ix.—
xvij. vj.—.xiiij.

'nod.' = novendecim ; 'doct.' = octodecim ; 'dud.' = duodecim ; 'iota' = i. ;
'dest' = *dix-sept*, or decem et septem. (*Chr. W.*)

The following device for finding the Golden Number for the present century is adapted from one of the 16th century, inserted in the Sarum Breviary of 1531 :—



Rota numeri aurei.

¶ *Ad inueniendum aureum numerum.* Vltra millenarios et centenarios accipe residuos Domini incarnacionis annos : et incipe numerare post crucem 1, 2, 3, et cetera immediate post crucem usque ad annum currentem, uel alias quemcunque tibi placentem. Et quem numerum sub isto anno inuenies, eundem habebis numerum aureum istius anni. Et durabit ista crux centum annos sine variacione vsque ad annum 1999.

The lines '*Ternus. vndin. nod.*,' etc., imply that where the memorial word is *disyllabic* (as 'ternus' or 'undin.,' etc.) a blank day occurs in the Kalendar after the day to which this Golden Number is affixed. But where the word is monosyllabic (*e.g.* 'nod.,' etc.) no blank day is found ; *i.e.* the

succeeding Golden Number is affixed to the day immediately subsequent. The former applies to Golden Numbers as far as xj., the latter to those above xj. The sequence of these numbers is formed by subtracting 11, or adding 8, the one or other of which is always possible where we deal with the numerals from i. to xix. The last word in the verses ought to be a monosyllable, so we must substitute 'quad.,' *i.e.* quatuordecim (for 'quater' in the edition of 1523), meaning, in any case, *quatuordecim*, xiiij. These verses give the Golden Numbers for New Moons in January to March, beginning with iij.

(x.) *Pro situatione.* Every alternate month being '*cavus*,' i.e. of 29 days, one day in the arrangement of § ix. must in these months be suppressed.

din. to. que and *bo* are the last syllables of 'un*din*' (for undenus or undecim), 'oc*to*,' 'quin*que*,' and 'am*bo*,' our author's manner of expressing the Golden Numbers xj. viij. v. and ij. respectively. No blank day follows the Golden Number xi. in February (2nd–3rd); no blank day follows the number viij. in April (5th–6th), June (2nd–3rd), or August (1st–2nd); nor the number v. in October (2nd–3rd), nor the Golden Number ij. in December (3rd–4th). Thus the situation and the blank days are indicated. It was done in order to get all the New Moons in the cycle *before* April 6th, which day has a New Moon, when March 8th has. And so for all the others. (*J. R. Lunn.*)

(xi.) *Pro lunatione embolismali.* These are the intercalated Lunations, introduced to make Paschal Term come not before March 21st. They are all of xxx. days, except the last, which is of xxix., and comes at the end of the Metonic Cycle, *i.e.* after Golden Number xix., and is therefore no practical exception. They occur at present (1886, in N. S.) at the end of the years which have Golden Numbers iij. v. viij. xj. xiiij. xvj. xix. In Old Style, for the Golden Numbers ij. v. vij. x. xiij. xvj. xviij. The shift indicated by the omission of 'to' (= octo) in April will make the one intercalation of 29 days.

Another line is 'Impar luna pari, par fiat in impare mense.'

The Lunation of January, for example, is that which *ends* in January. If a New Moon be on Jan. 1st, and Jan. 31st, the *latter* is the January Lunation. This is important, because the earliest Paschal Lunation beginning March 8th, ends in April, and therefore is '*cavus*.' (*J. R. Lunn.*)

(xii.) *Pro clauibus.* The moveable feasts or holy days of—

Septuagesima must fall between Jan. 18th and Feb. 21st,[1] inclusive.
Quadragesima (Ash Wednesday), between Feb. 4th and March 10th, inclusive.
Easter Day must fall between March 22nd and April 25th, inclusive.
Rogation Sunday must fall between April 26th and May 30th, inclusive.

The Keys of the Moveable Feasts (*Claves Terminorum*) were devised for calculating the days when these Moveable Feasts, etc., would fall. 'According to the ancients' (says Sir Harris Nicolas)—

'The Term of Septuagesima was January 7th,
" " 1st Sunday in Lent was January 28th,
" " Easter was March 11th,
" " the Rogations was April 15th, and
" " Pentecost was April 19th.

These were fixed days from which all the Moveable Feasts were reckoned' (*Chronology of History*, pp. 28, 29).

[1] This is in a common year. Septuagesima may fall as late as Feb. 22nd in a Leap year, having DC for dominical letters, with almanac 6 D. and Easter Day on April 25th.

These are the days mentioned in our lines—

The 1st	Sunday Letter	*G.* in January (Jan. 7th)	gives	*Claves Septuagesimae.*
last	,,	,, *G.* ,, ,, (Jan. 28th)	,,	*Claves Quadragesimae.*
2nd	,,	,, *G.* in March (Mar. 11th)	,,	*Claves Paschae.*
3rd	,,	,, *G.* in April (Apr. 15th)	,,	*Claves Rogationum.*
last	,,	,, *G.* ,, ,, (Apr. 29th)	,,	*Claves Pentecostes.*

The Golden Number following Jan. 7th gives, in the case of Septuagesima, the New Moon, which is the next but one before the Paschal Moon. The Sunday being the 10th, 11th, 12th, 13th, 14th, 15th, or 16th day from that date is Septuagesima.

For Quadragesima a similar but (as Mr. Lunn says) artificial arrangement of Golden Numbers, three weeks later, will serve. [' Should it not be " *D* que secunda Martis " '?] And yet I see '*Claves Pasche*' put against March 11th. But I don't know how that would work. Also '*Claves Rogationum*' on April 15th, and '*Claves Pentecostes*' on April 29th.

We could make tables analogous to those for determining Easter by putting the Golden Numbers from xvj. to viij. as follows :—

For Septuagesima, on January 17th.
,, Quadragesima, on February 7th.
,, Easter, on March 21st.
,, Rogation Sunday, on April 25th.
,, Pentecost, on May 9th.

And the rest accordingly. Sir Harris Nicolas mentions these *Claves*, or 'Terms,' agreeing with the *G*'s mentioned in our verses; but he doesn't explain how it settled the various moveable days. He gives tables of his own, and says that it is not necessary for practical purposes to add any more. (*J. R. Lunn.*)

(xiii.) *Pro Adventu.* 'Prima feria' and 'Lux Domini' alike stand here for Sunday. The First Sunday in Advent, commonly called 'Advent Sunday,' is the nearest Lord's Day to the Feast of St. Andrew (Nov. 30th), or the 30th of November itself whenever (*i.e.* with Sunday Letter *E.*) that itself falls on a Sunday.

(xiv.) *Pro indictionibus.* The Indiction is a period of 15 years, often occurring in old documents, but of no very apparent use. (See Sir Harris Nicolas' *Chronology of History*, pp. 6, 7, 58–78.) To find it, add 3 to the numeral of the year, and divide by 15 : the remainder is the Indiction, 0 being taken as 15. It may serve to settle disputed dates. The Imperial Indiction, beginning on Sept. 24th, was mostly followed in England, Germany, and France.

(xv.) *Dies egri.* Durandus (*Rationale Divinorum*, viii. 1, 10) explains this cryptogram, which relates to the *dies Egyptiaci* (discovered by the Egyptians), when it was considered unlucky for a sick man to be let blood. The lines consist of twelve words, one for each month. The alphabetical order of the first letter in the first and second syllable of each word denotes the two days in each month which were thus '*nefasti*.' The former letter serves for the beginning of the month, and the letters *a*, *b*, *c*, *d*, *e*, *f*, *g* stand for the 1st, 2nd, 3rd, 4th, 5th, 6th, or 7th day of the month. But the letters of the second syllable, *l*, *m*, *n*, *o* (*p* does not occur), and *q*, stand for the 10th, 11th, 12th, 13th, and 15th day, reckoned from the *end* of the month. And thus the second numeral in each memorial line is to be reckoned *retrograde.*

Thus, in January,

'*Prima* dies mensis et *septima* truncat ut ensis'

does not mean that Jan. 1st and 7th are fatal, but Jan. 1st and 25th (*i.e.* the

7th *from the end*). And these are the days which have the mysterious letter '*D*' against them in some of Sarum *portiforium* kalendars, which puzzled me for twenty years. It is, I am convinced, *dies mala*, i.e. *dies Egyptiaca*: for the initials '*D. M.*' are used in the Kalendar of Cotton MS. Vitellius E. 18 for Aug. 30th, Oct. 24th, and Nov. 5th and 28th; while in other months '*Dies m.*' or '*Dies mala*' are written when space allowed it. The dates thus fixed by computation, forward at the beginning, and backward at the end of each month, are just the same days as are noted in the 12th-century Durham Kalendar in Jesus College Library at Cambridge, MS. Q. B. 6. (No. 23 in Dr. James's catalogue), as edited by Dr. Corrie, among *Communications to the Cambridge Antiquarian Society*, i. pp. 147–167. Only we add November 5th (which seems to have justified its title to the conspirators in the time of King James I.). This doubtless ought to have been put in, for 'Scorpius est quintus.'

Thus the lines in our *Computus* correspond with the memorial lines prefixed to the several months in many Western Kalendars[1] as follows :—

au-*g*urio. For January 1st and 25th = 7th from the end.
'*Prima* dies mensis et *septima* truncat vt ensis.'

de-*c*ies. For February 4th and 26th = 3rd from the end.
'*Quarta* subit mortem : prosternit *tercia* fortem.'

au-*d*ito. For March 1st and 28th = 4th from the end.
'*Primus* mandentem, disrumpit *quarta* bibentem.'

*l*u-*m*ine. For April 10th and 20th = 11th from the end.
'*Denus* et *vndenus* est mortis vulnere plenus.'

*c*lan-*g*or. For May 3rd and 25th = 7th from the end.
'*Tercius* occidit, et *septimus* ora relidit.'

*l*in-*q*uit. For June 10th and 16th = 15th from the end.
'*Denus* pallescit : *quindenus* federa nescit.'

o-*l*ens. For July 13th and 22nd = 10th from the end.
'*Tredecimus* mactat Iulij : *denus* labefactat.'

a-*b*ies. For August 1st and 30th = 2nd from the end.
'*Prima* necat fortem, perditque *secunda* cohortem.'

*c*o-*l*it. For September 3rd and 21st = 10th from the end.
'*Ternus* Septembris et *denus* fert mala membris.'

*c*o-*l*us. For October 2nd and 22nd = 10th from the end.
'*Tercius* et *denus* est sicut mors alienus.'

*f*er-*c*ula, for November, would give the 6th and 28th = 3rd from the end.
But Durandus gives in its place the word—

*e*x-*c*ute. For November 5th and 28th, which answers to—
'Scorpius est *quintus*, et *tercius* est nece cinctus.'

*g*al-*l*us. For December 7th and 22nd = 10th from the end.
'*Septimus* exanguis : virosus *denus* vt anguis.'

[1] See, for instance, the Kalendar of the Sarum Pye, printed by Leeu in 1488, pp. 593-604, above.

Two other series of such lines about *dies aegri* or *mali* are given (at the top and the bottom respectively) of pages in the Kalendar of the *Missale Romanum* of 1474, edited for our Society by Dr. Lippe in 1899. The lines for January are—

'*Prima* dies Jani timor est et *septima* uani,'

and—

'Prima parit bellum, sed quinta dat hora flagellum.'

The upper series agrees in purport with our Sarum Kalendar and *Computus*. The one at the bottom of the page perhaps refers to unlucky hours in the day.

The lines for July, August, November, and December are noticeable.

'*Terdecimus* fortis Julii *sedecim* uia mortis,'

where I should be inclined to read 'via, *decima*, mortis,' prosody notwithstanding.

'Sexti *prima* furit, *a fine secunda* perurit.'

This gives a clue to the computation.

'Quinta Nouembris obest nulli lux tertius obest,'

where I think we must read 'nulli, lux tercia prodest.'

'Hoc dat bissena decime quod septima dena.'

Hampson, *Medii Aevi Kalendarium*, ii. p. 77, quotes from Cotton MS. Vitellius E. 18 ff. 8, 12, some Anglo-Saxon observations on the *dies mali*. See also i. 152, 208–210; ii. 73, 75, 107–109; Warren's *Leofric Missal*, 1883, p. xlvii. In the Assyrian Kalendar there were certain days which were marked for the king as seventh-day sabbaths in their lunar months, whereon 'medicine for his sickness of body he applieth not' (*Records of the Past* (Bagster), vii. pp. 159–168; cf. i. p. 167).

(xvi.) *Pro solstitiis.*

		Quot horas habet.	
Sol enters *Cancer* on June 13th	*Solstitium Estivale:*	Nox, vj.	Dies, xviij.
Sol enters *Capricorn* on Dec. 12th	*Solstitium Hiemale:*	—— xviij.	—— vj.
Sol enters *Aries* on March 11th	*Equinoctium Vernale:*	—— xij.	—— xij.
Sol enters *Libra* on Sept. 12th	*Equinoctium Autumnale:*	—— xij.	—— xij.

(xvii.) *Pro observatione Jeiuniorum.* According to this rule, 'Petrus et Andreas,' etc., the fasts of obligation on Vigils were those of—

St. Peter, 28th June.
St. Andrew, 29th Nov.
St. Paul, 24th January.[1]
SS. Simon and Jude, 27th Oct.
St. Matthew, 20th Sept.
Christmas Eve, 24th Dec.
Whitsun Eve.
St. John's Eve, 23rd June.
St. Laurence, 9th August.
The Assumption, 14th August.
All Hallow Even, 31st Oct.
and the
Letania Major (on St. Mark's Day), 25th April.

(xviii.) *Pro quattuor temporibus.* The ember days are Wednesdays,

[1] The Vigil of St. Paul's Conversion is not marked in Sarum Kalendars.

Fridays, and Saturdays after Pentecost, Holy Cross Day (the Exaltation, 14th Sept.), and St. Lucy, V. (13th Dec.), and the beginning of 'clean Lent.' Another memorial verse runs thus—

> Post Cineres, Pneuma, post Crucem, postque Luceiam.
> Mercurii, Veneris, Sabbato, ieiunia fiant.

(xix.) *Pro festis mobilibus inveniendis.*—(*a.*) *Pro Pascha.* The rule for Easter. It will be the third Sunday ('tres dominici') after the third 'prime,' or new moon, reckoning from Epiphany. Another version is—

> Post regum festa quaere nouilunia trina :
> Post, dominica tertia, sacrum Pascha celebra.

('*Regum festa*' referring to the magi, or 'Three Kings of Colen.')—From Brev. Sarum, 1531.

'¶ *In Septuagesima tres sunt dominici*,' etc.

This list is sometimes given in another form : *e.g.* in the Sarum *Horae* of 1535-6.

¶ Et nota quod inter Septuagesimam et primam dominicam Quadragesime sunt iii. ebdomade.

Et inter primam dominicam Quadragesime et diem Pasche sunt vi. ebdomade.

Et a Pascha vsque Rogaciones sunt dies xxxvi.

Et a Rogationibus vsque ad Ascensionem sunt dies iiij.

Et ab Ascensione vsque ad Penthecostem† sunt dies x.

Et dominica proxima erit festum S. Trinitatis.

Et feria .v. post, festum Corporis Christi.

Et sic habentur omnia festa mobilia perpetuis temporibus.

A table for finding the Moveable Feasts, often prefixed to the *Horae*, will be given on the opposite page.

Alia carmina ad idem.[1]

> Post ueris equinoctium, quere plenilunium ;
> Et dominica proxima, sacrum celebra Pascha.
> Non uerius inuenies, si mille legas codices.

These lines are given in the Breviary of 1531. The vernal equinox here intended is March 20th (not March 11th). In spite of the claim to infallibility put forward in the last line, it was thought necessary for the writer of *Extracta ex Compoto* in the Sarum *Portiforium* of 1530 to warn his readers that this had ceased to be true of the then current equinox (March 11th), and that they must in any calculation based on these lines apply them to the then obsolete vernal equinox of March 20th, '*in quo Sol intrabat Arietem*.'

[1] As regards *Extracta ex Compoto*, the Portiforium printed by Kaerbriand, *alias* Huguebin, for himself and J. Petit, in Feb., 1530, contains an explanatory note to the alternative verses 'Post veris equinoctium . . . mille legas codices,' printed in the (Burntisland) *Sarum Missale*, 10**, and in *Brev. Sarum* (Cambridge ed.) I. *in fine Kalendarii*, as follows :—

¶ Sed ne decipiaris per hos tres vltimos versus : Nota quod equinoctium veris accipiendum est in .xx. die Martij, sicut olim. In quo die sol intrabat arietem : et dies erant equales noctibus. Nunc autem status anni mutatus est propter aliquot minuta quibus longior equo protrahitur annus. Ita vt nunc habeamus equinoctium veris in .xj. die Martij. Ad quod quidem equinoctium hodiernum non debes attendere, si vis inuenire pascha : sed ad equinoctium antiquum : quod (vt dictum est) accipi debet in .xx. die Martij. Et de illo faciunt mentionem predicti tres versus.

Alij uersus.

Quinque bis, inde dies bis septem, bis decas tetras,
Si cadit in lucem Domini numerabis eandem.[1]

(*Extracta ex Horis B.V. Mariae ad usum Sarum.*)

ℭ TABVLA AD INVENIENDVM FESTA MOBILIA PERPETVO.

Aureus numerus.	*Lit. dominical.*	*Septuagesima.*	*Cinerum dies.*	*Pascha Domini.*	*Ascensio Domini.*	*Penthecostes.*	*Corporis Christi.*	*Residuum dominicarum post oct. sa[cramenti].*	*Aduentus Domini.*
		Januar.	*Februa.*	*Martij.*	*Aprilis.*	*Maij.*	*Maij.*	*post oc. sa.*	
v.	b	xviij.	iiij.	xxij.	xxx.	x.	xxj.	xxvj.	xxix. *Nouember.*
	e	xix.	v.	xxiij.	j. *Maij*	xj.	xxij.	xxvj.	xxx.
xiij.	f	xx.	vj.	xxiijj.	ij.	xij.	xxiij.	xxvj.	j. *December.*
ij.	g	xxj.	vij.	xxv.	iij.	xiij.	xxiiij.	xxvj.	ij.
	A	xxij.	viij.	xxvj.	iiij.	xiiij.	xxv.	xxvj.	iij.
x.	b	xxiij.	ix.	xxvij.	v.	xv.	xxvj.	xxv.	xxvij. *Nouember.*
	c	xxiiij.	x.	xxviij.	vj.	xvj.	xxvij.	xxv.	xxviij.
xviij.	d	xxv.	xj.	xxix.	vij.	xvij.	xxviij.	xxv.	xxix.
vij.	e	xxvj.	xij.	xxx.	viij.	xviij.	xxix.	xxv.	xxx.
	f	xxvij.	xiij.	xxxj.	ix.	xix.	xxx.	xxv.	j. *D.cember.*
xv.	g	xxviij.	xiiij.	j. *April*	x.	xx.	xxxj.	xxv.	ij.
iiij.	*A*	xxix.	xv.	ij.	xj.	xxj.	j. *Jun.*	xxv.	iij.
	b	xxx.	xvj.	iij.	xij.	xxij.	ij.	xxiiij.	xxvij. *Nouember.*
xij.	c	xxxj.	xvij.	iiij.	xiij.	xxiij.	iij.	xxiiij.	xxviij.
j.	d	j. *Februar.*	xviij.	v.	xiiij.	xxiiij.	iiij.	xxiiij.	xxix.
	e	ij.	xix.	vj.	xv.	xxv.	v.	xxiiij.	xxx.
ix.	f	iij.	xx.	vij.	xvj.	xxvj.	vj.	xxiiij.	j. *December.*
	g	iiij.	xxj.	viij.	xvij.	xxvij.	vij.	xxiiij.	ij.
xvij.	*A*	v.	xxij.	ix.	xviij.	xxviij.	viij.	xxiiij.	iij.
vj.	b	vj.	xxiij.	x.	xix.	xxix.	ix.	xxiij.	xxvij. *Nouember.*
	c	vij.	xxiiij.	xj.	xx.	xxx.	x.	xxiij.	xxviij.
xiiij.	d	vijj.	xxv.	xij.	xxj.	xxxj.	xj.	xxiij.	xxix.
iij.	e	ix.	xxvj.	xiij.	xxij.	j. *Junij.*	xij.	xxiij.	xxx.
	f	x.	xxvij.	xiiij.	xxiij.	ij.	xiij.	xxiij.	j. *December.*
xj.	g	xj.	xxviij.	xv.	xxiiij.	iij.	xiiij.	xxiij.	ij.
	A	xij.	j. *Mar.*	xvj.	xxv.	iiij.	xv.	xxiij.	iij.
xix.	b	xiij.	ij.	xvij.	xxvj.	v.	xvj.	xxij.	xxvij. *Nouember.*
viij.	c	xiiij.	iij.	xviij.	xxvij.	vj.	xvij.	xxij.	xxviij.
	d	xv.	iiij.	xix.	xxviij.	vij.	xviij.	xxij.	xxix.
	e	xvi.	v.	xx.	xxix.	viij.	xix.	xxij.	xxx.
	f	xvij.	vj.	xxj.	xxx.	ix.	xx.	xxij.	j. *December.*
	g	xviij.	vij.	xxij.	xxxj.	x.	xxj.	xxij.	ij.
	A	xix.	viij.	xxiij.	j. *Junij.*	xj.	xxij.	xxij.	iij.
	b	xx.	ix.	xxiiij.	ij.	xij.	xxiij.	xxj.	xxvij. *Nouember.*
xvj.	c	xxj.	x.	xxv.	iij.	xiij.	xxiiij.	xxj.	xxviij.

[1] The third Sunday after that prime must be reckoned *inclusively*. Thus if the prime be 16 (O.S.) and Sunday Letter *D*, it comes on March 8; and Easter is on March 22. This appears, as the Bishop of Bristol says, to be a rule for finding the New Moon next before the paschal new moon, while excluding the possibility of keeping Easter on the day of full moon.

TABVLA. [A.D. 1535-36.]

❡ Tabula presens indicat in quo signo luna sit omni die.

Nomina xij. mensium.	Lit. Domin.	*Aur. num.*	xij. Signa.	*Gradus.*	Pro fleubot.	Pro medic.	Pro balneis.	
Feb. *Nouemb.*	a	*iij.*	*Aries.*	xiij.	✠	✠[1]	✠	
Martius.	b		*Aries.*	xxvj.	✠	✠[1]	✠	*attractiue.*
	c	*xiiij.*	Taurus.	x.		malum.		retractiue.
December.	d	*vj.*	Taurus.			malum.		
	e		Gemini.	vj.	m.	✠[1]	✠[1]	
Aprilis.	f	*xvij.*	Gemini.	xix.	m.	✠[1]	✠[1]	*digestiue.*
	g	*ix.*	Cancer.	ij.	✠[1]	✠	✠	
Maij.	h	*j.*	Cancer.	xv.	✠[1]	✠	✠	expulsiue.
	i		Cancer.	xxix.	✠[1]	✠	✠	
	k	*xij.*	*Leo.*	xij.	m.	m.	✠	
	l	*iiij.*	*Leo.*	xxv.	m.	m.	✠	*attractiue.*
Junius.	m		Virgo.	viij.		malum.		
	n	*xv.*	Virgo.	xxj.		malum.		retractiue.
Julius.	o	*vij.*	*Libra.*	iiij.	✠	✠	✠[1]	
	p		*Libra.*	xviij.	✠	✠	✠[1]	*digestiue.*
	q	*xviij.*	Scorpio.	j.	✠	✠[1]	m.	
	r	*x.*	Scorpio.	xiiij.	✠[1]	✠	m.	expulsiue.
Augustus.	s	*ij.*	Scorpio.	xxvij.	✠[1]	✠[1]	m.	
	t		Sagitt.	x.	✠	✠[1]	✠	
	v	*xiij.*	Sagitt.	xxiiij.	✠	✠[1]	✠	*attractiue.*
	x	*v.*	Capric.			malum.		
September.	y		Capric.	xxij.		malum.		retractiue.
	z	*xvj.*	*Aquari.*	vj.	✠[1]	✠	✠	
Jan. *Octob.*	&	*viij.*	*Aquari.*	xx.	✠[1]	✠	✠	*digestiue.*
	con		Pisces.	iiij.	✠[1]	✠[1]	✠	
	an	*xix.*	Pisces.	xv.	✠[1]	✠[1]	✠	expulsiue.
	cn	*xj.*	Pisces.	xxx.	✠[1]	✠[1]	✠[1]	
	Numerus dierum.		Signorum.		*Dies electi.*	Dies electi.	*Dies electi.*	

[1] In these 26 places a broken ✠ appears in 1535-6.

The Sarum Breviary gives a very curious

Nouiluniorum Canon.

Nouilunium, siue luna noua, singulis mensibus anni sic reperitur. Habito aureo numero anni tui, ubicunque ille in ordine aurei numeri in Kalendario positi tibi occurrerit, a loco illius diei iuxta positi, sequentium uerborum syllabas sursum computa: vt puta **In celis est hic** vnicuique diei accommodando syllabam vnam; diesque ille, supra quem syllaba **hic** ceciderit, dies est nouilunii propositi per singulos menses anni.

Mr. Lunn was greatly interested in the use of the opening of the Collect for St. James's Day, recommended in the same Breviary for finding Septuagesima and other moveable feasts.

Nota istam collectam ad inueniendam Septuagesimam et per consequens alia festa mobilia perpetuis temporibus.

j	ij	iij	iiij	v	vj	vij	viij
Domine	**Deus ,**	**infunde**	**nobis**	**dona**	**gracie :**	**beati**	**apostoli**

ix	x	xj	xij	xiij	xiiij	xv	xvj	xvij
Jacobi	**piis**	**meritis**	**reple**	**tuos**	**famulos**	**bonis ,**	**qui**	**subdis**

xviij	xix
colla	**gentium.**

¶ *Nota quod quolibet dictio istius collecte tenet vnum annum, et quot sunt littere in qualibet dictione; tot sunt septimane a die dominica sequente diem Natalis Domini vsque ad Septuagesimam. Et numerus desuper est aureus numerus. Cum autem perfeceris, reincipe* **Domine Deus.** *Et hoc anno presenti* M.CCCCC.XXXI. *aureus numerus est* xij. : *sequenti anno erit* xiij., *et sic consequenter.*

Et nota quod inter Septuagesimam et Diem Pasche sunt nouem ebdomade—

> a Pascha ad Ascensionem sunt dies quadraginta :
> et vlterius vsque ad Penthecosten, dies decem.

Et ita calculando omnia festa vnicuique patebunt inspicienti.

Of the memorial use of '*Domine, Deus, infunde,*' etc., Mr. Lunn observes that it is very curious, because it is usually, though not always, correct, in Old Style. He had tabulated all the cases, and noted some in which the weeks must be reckoned inclusively of the Sunday, and others under letters *B.* and *C.* (*B.* with 6, 10, 12, 16, or 19 ; *C.* with 12 or 16) where the rule failed altogether, as well as many in Leap Years.

'*In celis est hic*' (he says) makes the moon happen four days (inclusively) before the place of the Golden Number : *e.g.* Golden No. 1 on January 23rd, makes New Moon actually on January 19. Now, it was on January 23rd in the 4th century, and has to regrade one day in 300 years. Therefore it is on January 22nd in 7th–9th century ; on January 21st in 10th–12th century ; on January 20th in 13th–15th century ; and on January 19th in the 16th century. Ergo, the rule is one made at the end of the 15th century, or early in the 16th.

Tabula Clauium Festorum Mobilium, simulque Aurei Numeri subiuncti : reuolutio cuius est post annos xix, post quos cum annis tunc currentibus semper ad eiusdem regreditur initium sequitur.

Claues festorum mobilium :

Claues	12	31	20	39	28	17	36	25	14	33	22	11
Aur. Nu.	5	6	7	8	9	10	11	12	13	14	15	16

30	19	38	26	15	34	23	*Claues Festorum.*
17	18	19	1	2	3	4	*Aureus Numerus.*

Simili computo, vt dictum est de littera dominicali eciam deprehendere potes clauem festorum mobilium. Nam clauium numero primo, qui uidelicet est 12, da annum 1524 (uel 1904) ; sequenti numero, qui est 31, da 1525 (uel 1905) ; sicque deinceps semper singulos numeros clauium accommoda ; donec perduceris ad numerum anni propositi. Nam vbi annus tuus propositus sedem inuenit : illic numerum clauis deprehendes. Sub quo continuo aureus numerus pro noua luna reperienda ualens apparebit.

Festorum mobilium canon.

Festa igitur mobilia, habita claue anni currentis, hoc modo inueniuntur. Animaduerte quot vnitates sunt in claue anni currentis: deinde tot dies numera deorsum descendendo a loco cuiuslibet clauis in Kalendario notati. Vbi autem numerus ille terminatur, ibi dominica proxima tale festum peragetur. In anno tamen bissextili, si Septuagesimam aut Quadragesimam queris, claui adde vnitatem; et si Quadragesima iuxta talem computationem in xxiiij. die Februarij, uel post, inuenta fuerit, ipsa per vnum diem retracta erit peragenda. (*Ex Portiforio* A.D. 1525–6 *impresso.*)

(xix.) (*b.*) ℂ The Sundays within Septuagesima are—

Septuagesima,	with the *officium*	or	introit	*Circumdederunt.*
Sexagesima,	,,	,,	,,	*Exurge, quare.*
Quinquagesima,	,,	,,	,,	*Esto mihi.*

(xix.) (*c.*) ℂ The introits for Sundays in Lent are—

i. *Invocabit.*	iiii. *Letare Ierusalem.*
ii. *Reminiscere.*	v. *Judica me.*
iii. *Oculi mei.*	vi. *Domine ne longe facias.*

(xix.) (*d.*) ℂ Those in Eastertide are—

i. *Resurrexi.*	iiii. *Iubilate Deo.*
ii. *Quasimodo geniti.*	v. *Cantate Domino.*
iii. *Misericordia Domini.*	vi. *Vocem iocunditatis.*

(xix.) (*e.*)–(*j.*) ℂ On Monday after the last-named Sunday, Rogation days begin. Ascension Day is on the Thursday. Two Sundays later comes Pentecost; *Trinity Sunday in summer* that day week, and St. Sacrament (Corpus Christi) on the Thursday. '*Trinity in winter*' is the Sunday next before Advent.

(xx.) *Versus pro historiis fiendis.* The seven 'histories,' or sets of Mattins lessons and responds, for use after Trinity, in summer, are named among those noted (Nos. 3–10) in our index to vol. i. p. 4*, under the word *Historia*. See also Maydestone's *Tracts*, pp. 151, 247.

(xxi.) *Regula sponsalium.* The seasons prohibited for weddings.

According to the second rubric in the Marriage Service in the Sarum *Manuale*, 'traditio uxorum, et nuptiarum solemnitas' is forbidden 'ab Adventu Domini usque ad oct. Epiphanie: et a Septuagesima usque ad oct. Pasche: et a dominica ante Ascensionem Domini usque ad oct. Pentecostes.' Low Sunday (and, apparently, the week following), 'in octavis Pasche,' was included in the prohibition; but the octave day of Epiphany and Trinity Sunday are specially mentioned as legitimate days, and it said that 'dies Pasche et Pentecostes octavam diem non habent.' (See *Tracts of Clement Maydestone*, pp. xxxi., 18; *Defens. Direct.* c. 57.)

A marriage in the season of Lent is still an exceptional thing in England, and parish clerks tell me that when one occurs the fees are doubled. This very day in Mid-Lent, when a neighbour was married, after applying to a parson of my acquaintance to relax the rule on specific grounds, a woman remarked about the couple—

'Married in Lent,
They will live to repent.'

(xxii.) '*Aspiciens*' (from the first word of its first respond) indicates the 'Historia' of Isaiah, read at Mattins in Advent.

The feast of St. Linus is on Nov. 26th, and the 27th is the earliest date for Advent Sunday.

What follows relates to several dates occurring in or about the month of March. 'Salve festa dies,' the Easter Prose of Venantius Fortunatus, appears to be here used to indicate that festival. 'Hic Adam creatur' marks March 23rd in old kalendars; *Decime* (tithes) with reference to Abel's offering of firstfruits of the flock. Abel is mentioned on January 23rd in the additions to the Syon *Martiloge* of R. Whytford (p. 15), and on April 22nd 'Adam's great son' ('Abel mormac Adaim') appears in the *Martyrology of Gorman* (p. 82). Is there any tradition that he died on a Good Friday?

(xxiii.) Rules about the omission of *Te Deum* at Mattins, and *Gloria in excelsis*, *Credo in unum*, and *Ite missa est* at mass, will be found in *Brev. Sar.* i. pp. xxix., xxx.; *Missale Sar.* pp. 15, 16, 635–638.

The 'two Saturdays' on which the *Gloria in excelsis* is sung, but not *Te Deum*, are Easter Even and Whitsun Eve. See *Missale Sarum*, 353, 422–3, *Brev.* i. p. xxx., *Sarum Use* (Frere), i. p. 151.

'Circun.' means the Feast of the Circumcision, commonly called New Year's Day.

(xxiv.) *Pro collectis finiendis.* The common-sense rules for the endings of collects are thus expressed in the Breviary (ii. p. 363)—

> *Per Dominum* dicas : si Patrem presbyter oras.
> Si Christum memores : *per eundem* dicere debes.
> Si loqueris Christo : *qui viuis* scire memento.
> *Qui tecum*, si sit Collecte finis in ipso.

(xxv.) *Pro exorcistis.* The exorcist, who is addressing the accursed spirit, not one of the faithful, does not name 'our Lord' in concluding his formularies, but the terrible Judge of the world; and he does not invite the fiend with 'Let us pray.'

(xxvi.) *De proprietatibus hostie.* These verses concerning the essential conditions of the sacramental wafer were quoted in the second constitution of the Synod of Sodor and Man, A.D. 1350, printed in Wilkins' *Concil.* iii. p. 11, and Dugdale, *Monast.* v. 255, but with the variant 'non mista' in place of 'non falsa' ('non iuxta' probably a misprint in Dugdale), and gives as line 3 the following :—

'Inscribatur, aqua non cocta, sed igne sit assa.'

APPENDIX (V.).

a. Aspectus xii. signorum et vij. planetarum.
b. De xij. signis.
c. Distinctiones iiij. complexionum hominum. De fluxu.
d. Officia xij. mensium.
e. Jeiunia iiij. temporum.
f. De nuptiis.
Note on some verses appended to the Kalendar.

(*a.*) *Aspectus .xij. signorum, et .vij. planetarum.*[1]

Saturnus	respicit	splen.
Jupiter	"	epar.
Mars	"	epar.
Sol	"	stomachum.
Venus	"	ren.
Mercurius	"	ren.
Luna	"	caput.
Aries[2]	"	caput.

[1] (From the Sarum *Horae B. Mariae*, 4to, Paris, Regnault, 1535-6.) Various editions of the Sarum *Horae* (*e.g.* that of S. Vostre, printed on vellum, Paris, 1507, and this of Regnault, 4to, Paris, 1535) prefix a gruesome anatomical picture of a human skeleton (with a fool with coxcomb and bauble between his shanks), or a figure (in a starry sky) surrounded by the symbols of the seven planets and the twelve signs of the zodiac, with ribands and labels coupling each of them to some portion of the human body. The almanack-makers have for centuries repeated a similar design. Thus I chance to have before me a copy of the 19th edition of the *Court and City Register* for the year 1755, London (measuring about 5 in. × 3 in.), to which is prefixed *Rider's Almanack*. At the end of the almanack is a rude figure of 'The *Anatomy* of a Man's Body,' a man seated on the globe, and surrounded by the names and symbols of the signs of the zodiac, with connecting lines between them and the parts of the anatomy.

[2] The scribe who wrote the kalendar of the noble Mass-book of Abbot Litlington, of Westminster, in 1384, was not so well versed in Latin as in penmanship. It may therefore be worth while to give here a more intelligible version of the lines upon the signs of the zodiac which he transcribed—

Principium Jani sancit tropicus capricornus.
Mense Nume medio solidi stat sidus aquari.
Procedunt duplices in Martis tempore pisces.
Respicis Apriles, aries Phryxee, kalendae.
Mayus Agenorei miratur cornua tauri.
Junius equatos celo videt ire Laconas.
Solsticio ardentis cancri fert Julius astrum.
Augusti mensem leo feruidus igne perurit.
Sidere, Virgo, tuo Bacchum September opimat.
Equat et October sementis tempore libram.
Scorpius hibernum preceps iubet ire Nouembrem.
Terminat arcitenens mensi sua signa Decembri.

Taurus respicit collum.[1]		
Gemini	"	scapulas, brachia, et manus.
Cancer	"	pectus et pulmonem.
Leo	"	stomachum et ren.
Virgo	"	intestina et epar.
Libra	"	vmbilicum et lumbos et interiora ventris.
Scorpio	"	pudenda.
Sagittarius	"	coxas.
Capricornus	"	genua.
Aquarius	"	tibias.
Pisces	"	pedes.

(*b.*) DUODECIM SIGNA.

¶ Quoniam autem nonnulli queritant tempora incisioni venarum apta, habetque luna plurimum potestatis in ea re, aliis atque aliis recepta signis, non absentaneum videtur hic attexere generales quasdam signorum proprietates: quibusque partibus humani corporis singula accommodari soleant; vt quamuis breui ac crasso quodam argumento signa apta ineptaque internoscantur.

Aries (vt perhibent authores) calidus et siccus est, atque igneus, caput hominis totum sibi vendicans, aptus incisioni[2] vene.

Taurus, frigidus et siccus, terreusque, ad collum spectat; ineptus sanguini fundendo.

Gemini, calidi, humidi et aerii, humeros et brachia manusque tutantur; inutiles venis aperiendis.

Cancer, frigidus et humidus, aqueus, pectori stomacho pulmonique accommodatur: varius imminutione sanguinis.

Leonem calidum et siccum igneumque esse perhibent: dorsum ac latera respicientem: periculosum sanguini emittendo.

Virginis signum, frigidum, siccum terreumque, ad ventrem et intestina spectat: indifferens vene secande.

Libra, calida, humida, aerea, vmbilicum, lumbos, inferioraque ventris sortitur; vtilis sanguini minuendo.

Scorpio, frigidus, humidus aquaticusque, pudenda gubernat: incertus ad venam incidendam.

Sagittario, calido, sicco et igneo, coxe ascribantur†: vtili ad incisionem vene.

[1] *And.* Shall we set about some Reuels?
To. What shall we do else; were we not borne vnder Taurus?
And. Taurus? That's sides and heart.
To. No, sir, it is leggs and thighes: let me see thee caper. Ha, higher: ha, ha, excellent.—Shakespeare, *Twelfe Night*, i. 3.
According to Rider's Almanack in 1755, as well as the Sarum books of the sixteenth century, both these merry knights were at a loss in this matter of elementary knowledge; for, according to all authorities, '*Taurus* respicit *collum*.'

[2] incisione†: 35.

Capricornus, frigidus, siccus ac terreus, habet genua: ad sanguinis minutionem haud inutilis existit.

Aquarius, calidus, humidus et aereus, ad crura refertur: et indifferens vene incidende.

Pisces quoque indifferentes sunt, frigidi, humidi et aquatici, pedesque in tutelam recipiunt.

(*c.*) Distinctiones quatuor Complexionum hominum.[1]

LICET Corpus humanum componatur ex naturis quatuor elementorum: tamen vno predominante ceteris ipsum corpus a tali nominatur.

Item a terra, tanquam ab inferiori, que est frigida et sicca, dicitur melencolicus: quia frigidus et siccus parum appetit et parum potest. Et habet has proprietates: *Versus.*

Inuidus est tristis, cupidus, dextreque tenacis.
Non expers fraudis, timidus, luteique coloris.

Flegmaticus est humidus et frigidus, sicut aqua: parum vult, et multa potest: et habet has proprietates: *Versus.*

Est somnolentus, piger, sputamine plenus.
Huic ebes sensus, pinguis facies, color albus.

Sanguineus est calidus et humidus, sicut aer: multa vult, et multum potest: et habet has proprietates: *Versus.*

Largus, amans, hylaris, ridens, rubeique coloris.
Cantans, carnosus, satis audax atque benignus.

Colericus, calidus et siccus, affirmatur sicut ignis: et multa vult, et parum potest, et habet has proprietates: *Versus.*

Hyrsutus, fallax, irascens, prodigus, audax.
Astutus, gracilis, siccus, croceique coloris.

¶ De fluxu ventris, versus.

Si fluxum pateris, si non caueas, morieris.
Concubitum, potum, nimium cum frigere motum.

(*d.*) ¶ *Officia duodecim mensium.*

Pocula Janus amat: et Februus, Algeo, clamat.
Martius arua fodit: Aprilis florida prodit.
Frons et flos nemorum, Maio sunt fomes amorum.

[1] Extractum de *Horis B. Mariæ* ad usum Sarum, 4to, 1535-6.

Dat Junius fena: Julio resecatur auena.
Augustus spicas: September colligit vuas.
Seminat October: spoliat virgulta Nouember.
Querit amare[1] cibum, porcum mactando, December.

(*e.*) ℂ *Jeiunia quatuor temporum.*

Post Cineres, Neuma, post Crucem, post† Luciam,[2]
Mercurii, Veneris, Sabbato, ieiunia fient.

(*f.*) ℂ *De nuptiis.*

Prime nuptie cuiuslibet anni intrant die .xiij. Januarij: et durant vsque ad dominicam Septuagesime.

Secunde, veniunt ad dominicam In albis, que est *Quasi modo geniti.*

Tertie, et vltime, intrant dominica Trinitatis, et durant vsque ad Aduentum Domini. ℂ *Finis.*

The English verses appended to each month of the Kalendar, illustrating the twelve periods of six years each into which a mortal span of threescore and twelve years may be divided, having been printed in Maskell's *Monumenta Ritualia,* iii. pp. xiv.–xv. (ed. 1882), need not be repeated here. They are attached to curious woodcut representations of the Twelve Ages of Man's Life: (1) in the nursery; (2) at school; (3) shooting; (4) courtship; (5) the pillion; (6) matrimony, at church-door; (7) training the child; (8) harvest; (9) the hopeless age of a thriftless beggar; (10) the quiet family meal; (11) the physician's visit; and (12) extreme unction (Paris, 1535; Rouen, 1538). To the several months are prefixed the several portions of these Latin verses—

Poto: Ligna cremo: De vite superflua demo.
Do germen gratum: Michi flos seruit: Michi pratum.
Spicas declino: Messes meto: Vina propino.
Semen humi iacto: Michi pasco sues: Michi macto.

I find these lines on the properties of the twelve months as late as Jolande Bonhomme's *Psalterium cum hymnis,* Paris, 1551. The less concise lines on the same subject—

Pocula Janus amat: et Februus 'algeo' clamat.
Martius arua fodit: de vite superflua demit.
Aprilis florida nutrit.
Ros et flos nemorum Maio sunt fomes amorum.
Dat Junius (etc., as above).

—are found prefixed to the pages of the Kalendar of the Sarum *Graduale* of 1528, etc.

[1] 'habere': *Grad. Sar.* 1528, etc. [2] 'Postque Luciam': *Brev. Sar.*, 1531.

['Versus
Si tribus adiunctis Domini diuiseris annos.' *Add. MS.*]
¶ Per te, quinque, solet indiccio tota notari.
¶ Ter quinos Domini, quotiens potes, aufer ab annis.
* p. 8ᵃ.] *¶ Quod, tribus adiunctis, manet, est indiccio presens.

(5.) Ciclus lunaris, qui a Chaldeis inuentus, et a Romanis scriptus litteris aureis, propter eius subtilitatem, et *numerus aureus* appellabatur, est spacium .xix. annorum in quo omnes variaciones in kalendario ex parte lune reducuntur, preter id quod possumus nunquam emendare, videlicet spacium vnius hore, et terciam partem hore vnius in toto ciclo .xix. per quod luna transcurrit cicius sole zodiacum. Et hec est causa quod coniunccio lune precurrit cicius prima eius, et semper multiplicabitur hoc spacium inter coniunccionem et primam in quolibet spacio .xix. annorum per spacium vnius hore, et terciam vnius hore, ita quod si mundus per longum tempus perdurauerit, dicetur prima lune in plenilunio, cuius error pro embolismis et saltu non potest adiuuari.

(6.) Epacta est numerus designans .xi. dies in quolibet anno vltra .xii. lunaciones, per quos annus solaris excedit annum lunarem.

(7.) Claues terminorum indicant numerum nigrum in kalendariis instituendum.

(8.) Septem embolismi faciunt .vii. lunaciones ['in xix annis m*u*ltiplicatis xj diebus' *add.* MS.] ēē .30. dierum: et contingunt in certis annis cicli lunaris: et inde versus:—

¶ Tercius, et sextus, octauus, et vndecimalis:
¶ Et quartus decimus, decaseptimus, et decanonus.

¶ Et certis mensibus assignantur, quod per istum versum intelligetur:—

¶ Mobilis ibo cifos . ace liber h*ab*eto coeuum.

¶ Et notandum est, quod quintus embolismus qui incipit .ii. die Nouembris est causa quare isti duo numeri . decimo tercio' et .2. po-[p. 8ᵇ]nuntur in .ii. die Decembris. Si enim .xiii. ponerentur in primo die Decembris, duplex inconueniens in ecclesia contingeret; scilicet, quod embolismus tantum esset .xxix. dierum, et lunacio Decembris, .xxx. dierum: cuius contrarium semper continget. In annis vero embolismalibus Pascha semper ascendet, et in annis communibus pascha descendet semper.

Versus.

¶ Embolis ascendens, decanonem† lucibus anno.
¶ Communi recidit, vndenis terminus eius.

¶ Impar luna pari, par fiet in impari mense,[1]
¶ In quo completur mensi lunacio detur.
¶ Post sim sum sequitur, vltima luna datur.
¶ Principium mundi renouat .g. tercia Martis.[2]
¶ Namque vigin-primo Christus natus fuit anno.[3]

¶ Si tibi concurrant duo turpia, dilige neutrum.[4]
¶ Sed, quod turpe minus, elige, Beda docet.

[After this is printed the regulation for the principal portions proper to the mass on three days in the octave of St. Peter. It agrees, so far as it goes, with the reprint of the *York Missal* by the Surtees Society, ii. 61, 62. Then the first sheet (✠) of the York Pye concludes with the tailpiece '¶ Sequitur Pica,' which of course faces p. A i., or fo. 9 (which, however, wants its printed signature). See p. 572, above.]

[1] See above, pp. 613, 620 (no. xi.).
[2] The third *G.* of March is the 18th day of that month. With a literal interpretation of *Genesis* i. 27–31, this will give "*Hic Adam creatur*" to March 23rd, "the sixth day" of creation, as the Kalendar of our Sarum Missal and Breviary does.
[3] The year A.D. 1 is kalendar 6 in De Morgan's list. The previous year is No. 21, with Sunday Letters *DC.* But perhaps a more satisfactory interpretation will be found for "vigin. primo Christus natus fuit anno."
[4] Cicero had said, "Ab hominibus doctis accepimus, non solum ex malis eligere minima oportere, sed etiam excerpere ex his ipsis, si quod inesset boni."—*De Officiis*, iii. 1, § 3.

APPENDIX (VII.).

TABULA PASCHAE

AB A.D. 1414 USQUE AD A.D. 1649.

THE following curious Paschal Table was transcribed by the Rev. J. T. Fowler, for Mr. Lunn, from the MS. Kalendar and Psalter of York Use (A.D. 1418), preserved at Ripon.

The couplet prefixed to the table has been thus elucidated by Mr. Lunn.

M. Mars pascha facit:—Words here ending in 'M' indicate years in which Easter is in March.

Aprilis continet Alpha:—April 1st is the origin of the reckoning.

Marcius ascendit:—The dates in March go backwards, reckoned from April 1st.

Aprilis flectit ab alto:—The dates in April succeed in the usual order.[1]

The year 1415 belongs to the word 'Adam' in the 1st verse. It has *F* for its Sunday Letter, and 10 for its Golden Number. It belongs to 1*, the 1st entry in the second line of the table.[2]

Now the Golden Number is 10, which may be replaced by 29; the G.N. for the entry 7 (1st in line 1), which is 28 years earlier, will be $29 - 28 = 1$.

The table, therefore, begins with a year whose G.N. is 1, whose Sunday Letter is *F*, and which immediately precedes a Leap year.

The year in question is $1415 - 28 = 1387$ A.D.

[1] The letters or symbols *a*—i, k—t, v, x, y, z, &, *con*, are used to stand for the numerals 1—9, 10—19, 20, 21, 22, 23, 24, 25, April 25th being the latest day on which Easter falls. The lines are *part* of a composition for a cycle probably beginning in 1387.

[2] [*i.e.* the table which follows on p. 644.]

[Tabula Pasche,
ab anno 1414 usque ad A.D. 1649.]

NOTA quod ista tabula pasche incipit anno Domini Millesimo CCCC^mo xviij°. *Videbis quod hec diccio*. Euam *deseruiat anno predicto* xviij°, *et hec diccio* querere *anno* xix°; *et sic de similibus simile dandum iudicium et ordinat.*

M. Mars pascha facit. Aprilis continet *alpha.*
Marcius ascendit: Aprilis flectit ab alto.

[A.D. 1414.]

9.	10.	11.	12.	13.	14.	15.
g.	f.	ed.	c.	b.	a.	gf.
Hermis .	Adam .	tangit .	luit .	Euam .	q*ue*rere .	gessit.

16.	17.	18.	19.	1.	2.
e.	d.	c.	ba.	g.	f.
Justu*m* .	Mars .	ditat .	zelat .	hereditas .	aurum.

3.	4.	5.	6.	7.	8.
e.	dc.	b.	a.	g.	fe.
Verba .	dant .	effectu*m* .	quociens .	Aurora .	vocat*ur*.

[1433.]

9.	10.	11.	12.	13.	14.	15.	16.
d.	c.	b.	ag.	f.	e.	d.	cb.
Mi .	du*m* .	rex .	hostis .	aur*um* .	non .	exigit .	emptum.

17.	18.	19.	1.	2.	3.	4.
a.	g.	f.	ed.	c.	b.	a.
Querit .	amor .	xpi.[1]	mu*n*do .	du*m* .	regnat .	iusti.

5.	6.	7.	8.	9.	10.	11.
gf.	e.	d.	c.	ba.	g.	f.
Hostem .	nouit .	Ennok .	*con*[2] .	iurat .	agmina .	xp̃i.[1]

[1455.]

12.	13.	14.	15.	16.	17.
e.	dc.	b.	a.	g.	fe.
Fur .	dampnu*m* .	rep*er*it .	bene .	gentilem .	nominatis.

18.	19.	1.	2.	3.	4.
d.	c.	b.	ag.	f.	e.
Esse .	solet .	Karoli .	audax .	op*er*is .	fabricator.

5.	6.	7.	8.	9.
d.	cb.	a.	g.	f.
Causam .	regnandi .	b*ene*dicim*us* .	Ysidis .	ortu.

[1] 'xp̃i' counts as x = 21 (not 'Christi').

[2] *con* = 25. See p. 638 *n*.

[1472.]

10.	11.	12.	13.
ed.	c.	b.	a.
Collectiuor*um* .	signasti .	Karole .	factum.

14.	15.	16.	17.	18.	19.
gf.	e.	d.	c.	ba.	g.
Odit .	fur .	Karolum .	luget .	bo*n*ita*t*is .	ymago.

1.	2.	3.	4.	5.
f.	e.	dc.	b.	a.
Gaudia .	blandor*um* .	signat .	colleccio .	florum.

[1487.]

6.	7.	8.	9.	10.	11.
g.	fe.	d.	c.	b.	ag.
Putatur .	furto .	tunc .	luget .	casus .	ymago.

12.	13.	14.	15.	16.
f.	e.	d.	cb.	a.
Gaudes .	Bernardu*m* .	tangit .	cupiens .	furiosu*m*.

17.	18.	19.	1.	2.	3.	4.	5.
g.	f.	ed.	c.	b.	a.	gf.	e.
Peccat .	Adam .	tactu .	luit .	Euam .	que .	g*ra*uat .	illum.

[1506.]

6.	7.	8.	9.	10.	11.
d.	c.	ba.	g.	f.	e.
Multa .	domat .	zelus .	honor .	argentu*m* .	ven*er*et*ur*.

12.	13.	14.	15.	16.	17.
dc.	b.	a.	g.	fe.	d.
Lux .	egru*m* .	querit .	horas .	iustu*m* .	metuendo.

18.	19.	1.	2.	3.	4.	5.
c.	b.	ag.	f.	e.	d.	cb.
Doctor .	& .	*h*ornatos[1] .	a*n*i*m*am .	vox .	er*r*at .	egentem.

[1525.]

6.	7.	8.	9.	10.	11.	12.
a.	g.	f.	ed.	c.	b.	a.
Querit .	amor .	xp̃i.[2]	minimos .	du*m* .	regnat .	i*n*iq*uus*.

13.	14.	15.	16.	17.	18.
gf.	e.	d.	c.	ba.	g.
Auru*m* .	nouit .	emens .	d*omi*n*u*m .	quesiuit .	amore.

[1538.]

19.	1.	2.	3.	4.	5.
f.	e.	dc.	b.	a.	g.
xp̃e.[2]	faueto .	diem .	regnat .	iusto .	grauiorem.

[1] 'ornatos' MS. But the date (1520) here requires the word to begin with *h*.
[2] x = 21.

6. 7. 8. 9. 10. 11.
fe. d. c. b. ag. f.
Nouit . Enos . *con*[1] . karitas . audacia . xp̄i.[2]

12. 13. 14. 15. 16.
e. d. cb. a. g.
Fraudantis . curam . reddit . benediccio . gratam.

17. 18. 19. 1. 2.
f. ed. c. b. a.
Om*n*es . effectus . sensisti . Karole . fructum.

[1560.]

3. 4. 5. 6. 7. 8.
gf. e. d. c. ba. g.
O flos . campor*um* . lampas . bonitatis . ymago.

9. 10. 11. 12. 13. 14.
f. e. dc. b. a. g.
Om*n*e . bonu*m* . sentit . karitas . fructu*m* . placuisti.

15. 16. 17. 18. 19.
fe. d. c. b. ag.
Fraude . Kalendar*um* . lugebit . co*n*dolor . Ysis.

[1577.]

1. 2. 3. 4. 5. 6. 7.
f. e. d. cb. a. g. f.
Grande . bonu*m* . trib*us* . cui*us* . formam . placat . aur*um*.

8. 9. 10. 11. 12. 13. 14. 15. 16.
ed. c. b. a. gf. e. d. c. ba.
Tu*n*c . lis . cor . quassat . gens . bellu*m* . ter . duo . ferru*m*.

17. 18. 19. 1. 2. 3. 4.
g. f. e. dc. b. a. g.
Pax . a*n*i*m*am . vertit . lis . egru*m* . quassat . Homer*us*.

[1600.]

5. 6. 7. 8. 9. 10.
fe. d. c. b. ag. f.
Imbrem . Mars . donas . *et*[3] . honorificatus . amore*m*.

11. 12. 13. 14. 15. 16.
e. d. cb. a. g. f.
Ver . erat . eternu*m* . quesiuit . Homerus . Homer*um*.

17. 18. 19. 1. 2. 3. 4. 5.
ed. c. b. a. gf. e. d. c.
Mens . dat . *et*[3] . intrat . Ada*m* . vox . et*er*nale . deorum.

[1] *con* = 25. See p. 639 *n.*; p. 626, column 2.
[2] x = 21. See p. 639 *n.*
[3] & = 24.

[1620.]

6.	7.	8.	9.	10.	11.	12.
ba.	g.	f.	e.	dc.	b.	a.
Querit .	amor .	Xancton .	non .	d*omnu*m .	rector .	i*n*iq*uos*.

13.	14.	15.	16.	17.	18.	19.
g.	fe.	d.	c.	b.	ag.	f.
Gentem .	no*n* .	eicis .	dulcem .	Kyros .	ardue .	Xancton.

1.	2.	3.	4.	5.
e.	d.	cb.	a.	g.
Furtiuos .	celu*m* .	rectores .	inspice .	gentem.

[1639.]

6.	7.	8.	9.	10.	11.	12.
f.	ed.	c.	b.	a.	gf.	e.
Orbis .	erit .	q*ue*† .	Kyros .	bone .	Xancte .	fluendo.

13.	14.	15.	[1649.] 16.
d.	c.	ba.	g.
Custoditar*um* .	studeas .	bene .	gloriobaldum.

It would have been better if the scribe had begun his table with the Sunday Letter *A*, and the Golden Number 1, the year being immediately *subsequent* to a Leap year.

1	2	3	4	
A,	G,	F,	ED,	etc., etc.

Mr. Lunn proceeds (by an algebraical process, which we omit) to show that the year required to begin the table conveniently would be 1273. This would begin the table as in the 15th line, last entry but one, on p. 645, viz. [April] 9.

The preceding 38 verses consist of 235 words. The initial letters of these words indicate the days in April or March in which Easter day falls in the series of 235 years, from 1414 to 1649, Old Style. They would have served equally well for two earlier periods, viz. A.D. 350–585 and 882–1117. If the composition had been extended by the addition of 297 more memorial words, it would have served for the entire Old Style recurring cycles of 532 years. See above, p. 571. The interpretation of the first line is as follows: "*H*ermis . *A*dam . *t*angit . *l*uit . *E*vam . *q*uerere . *g*essit," indicates the date of Easter in 7 successive years, 1414–20, thus *h* . . . *t*, *l* . . . *q*, and *g*, being respectively the 8th, 19th, 11th, 16th, and 7th letters in the Roman alphabet, indicate the 8th, 19th, etc., days of April, But "Adam" and "Evam," and *all words here ending in* M

indicate days in *March*, record backwards from the end of the month. 'Adam' and 'Evam' begin with the 1st and 5th letters of the alphabet, therefore they assign to their several years (1415, 1418) the last or 31st day of March, and the 5th from the end, or March 27th.

APPENDIX (VIII.).

In the following table (arranged in the order of the nineteen Golden Numbers) the plain numerals (which are written in black in the MS.) indicate the dates in the month of April on which Easter Day falls.

The numerals which are there distinguished by an *asterisk* (and which are *rubricated* in the original MS.) indicate the days in *March* on which Easter falls; but they are reckoned *backwards* ('Marcius *ascendit*'),[1] thus—

1* = March 31st;
2* = March 30th;
3* = March 29th;
4* = March 28th; and so on, up to
10* = March 22nd.

[1] *See above*, pp. 638, 639.

APPENDIX (VIII.).
incipiens, ab A.D. 1415

f	e d	c	b	(a)	g f	e	d	c	b (a)	g	f	e	d c
7	3*	18	3	6*	14	6	19	11	2	22	7	2*	18
1*	19	11	5*	16	7	9*	12	4	23	8	1*	20	4
21	12	4*	17	9	8*	13	5	25	9	1	21	6	4*
14	3*	18	10	6*	14	6	10*	11	2	22	7	2*	18
1*	19	11	5*	16	7	9*	12	4	23	8	1	22†	11
21	12	4*	17	9	1*	13	5	4*	16	1	21	6	4*
14	5	18	10	6*	14	6	3*	11	2	22	14	2*	18
1*	19	11	3	16	7	2*	19	4	6*	15	1*	20	11
[8*]	12	4	24	9	1*	20	5	4*	16	1	21	13	4*
14	5	25	10	2	21	6	3*	18	2	7*	14	2*	18
7	10*	11	3	23	7	2*	19	4	6*	15	1*	20	11
8*	12	4	24	9	1*	20	5	4*	16	8	8*	13	4
14	5	4*	10	2	21	6	3*	18	9	7*	14	6	25
7	3*	11	3	23	14	2*	19	11	6*	15	7	9*	11
1*	19	4	5*	16	1*	20	12	4*	16	8	8*	13	4
14	5	4*	17	2	21	13	3*	18	9	7*	14	6	4*
7	3*	18	3	6*	14	2*	19	11	6*	15	7	9*	11
1*	19	4	5*	16	1*	10	12	4*	16	8	1*	13	4
21	5	4*	17	2	8*	13	5	18	9	1	14	6	4*
												† *read* 20	

* An asterisk marks days in *March;* but these are to be counted backward in the ordinary way (1 = April 1st, etc.).

N.B.—The 6's and 8's are almost indistinguishable in the original MS.

TABULA PASCHALIS.
ad A.D. 1947 (*stylo antiquo*).

b	(a)	g	f e	d	c	b	a g	f	e	d	c b	(a)	g
3	6*	15	2*	19	11	5*	15	7	9*	22†	3	23	8
5*	16	1	20	12	4*	17	8	1*	13	5	5*	16	1
17	2	7*	13	5	18	10	1	14	6	3*	17	2	22
3	6*	15	6	19	11	3	22	7	2*	19	3	6*	15
5*	16	8	2*†	12	4	24	8	1*	20	5	5*	16	1
17	9	7*	13	5	25	10	1	21	6	3*	17	2	7*
10	6*	15	6	10*	11	3	23†	7	2*	19	3	6*	15
5*	16	[8]	9*	12	4	24	8	1*	20	5	5*	16	[8]
17	9	7*	13	5	4*	10	1	21	6	3*	17	9	7*
10	6*	15	6	3*	11	3	22	14	2*	19	10	6*	15
3	16	8	2*	19	4	5*	15	1*	20	12	5*	16	8
24	9	1	20	5	4*	17	1	21	13	3*	17	9	7*
10	2	21†	6	3*	18	3	7*	14	2*	19	10	6*	15
3	23	8	2*	19	4	5*	15	1*	20	12	3	16	8
24	9	1	20	5	4*	17	8	8*	13	5	24	9	1
10	2	22	6	3*	18	3	7*	14	6	19	10	2	22
3	23	8	2*	19	11	5*	15	7	2*†	12	3	13†	8
5*	16	1	20	12	4*	17	8	8*	13	5	24	9§	1
17	2	22	13	3*	18	10	7*	14	6	10*	10	2	22
		† *read* 22	† *read* 9*				† *read* 22		† *read* 9*	† *read* 12		† *read* 23	

from March 31st (= 1*). Numerals which have no asterisk refer to days in April, counting

§ The table might better have begun at this point, [April] 9. See p. 642 (J. R. L.).

N.B.—The 28 columns of 19 lines make up the cycle of 532 years.

APPENDIX (IX.).

ON THE FACSIMILE OF THE IMAGE OF PITY.

THE 'IMAGE OF PITY,' or '*Arms of Christ's Passion*,' which has been reproduced by Mr. Hyatt for our volume, has its connexion with this book, inasmuch as its original is found inserted in the unique copy of WILLIAM CAXTON'S *Directorium Sacerdotum* of 1487, now preserved in the British Museum, and it may be safely assigned to the same period as that book.[1]

Moreover, its description is contained in one of the most interesting of the papers which HENRY BRADSHAW has left us.[2] And it is not impossible that a woodcut of this character may have been commonly prefixed to the Pye; inasmuch as we find a devotional picture (representing the crucifixion) as a frontispiece, forming an integral part of one of the later editions of this work, in 1508, from Pynson's press, and accordingly reproduced also as an illustration to our present volume.

The owner of the Caxton's *Ordinale*, in which our 'Image of Pity' is found, cut out the lines of printing, which contained the terms of the 'pardon,' or indulgence, attached to the picture, more than a century ago; or he found them already cut out (possibly in compliance with one of the injunctions issued by Protestant authority, for effacing such 'relics of superstition,' in 1543, etc.). The former possessor of the book printed by Caxton, and now in the British Museum, has employed the space afforded by the parallelogram of white paper, with which the mutilated woodcut is there patched, for writing a bibliographical memorandum.[3]

I have done my best, with Mr. Hyatt's help, to restore the

[1] British Museum, King's Library, case 10, b. 16. The original woodcut measures 9¼ in. × 5⅝ in. according to Bradshaw (*Collected Papers*, p. 91); but, according to the careful measurements taken by Miss Jessica Lewis, 8¾ in. × 5⅝ inches.

[2] *Collected Papers* of Henry Bradshaw, edited by F. Jenkinson, Cambridge University Press, 8vo, 1889, pp. 94–101.

[3] The extract or memorandum is—

"This is the only Book printed in Latin by Caxton, and which is not mentioned in any Catalogue of his Works. It confutes a Notion that he confined himself to the printing of English."—Dr. Middleton's *Dissertation on the Origin of Printing*.

Conyers Middleton was a predecessor of Henry Bradshaw in the librarianship at Cambridge. His *Dissertation* appeared in 1735; his *Life of Cicero* in 1741. He was an opponent of Dr. Bentley, and had a controversy with Bishop Sherlock.

lettering, on the part which had been cut out, in accordance with Mr. Bradshaw's conjecture.

The two words of which slight traces are left in the last line —merely the bases of the letters—not quite removed by the person who mutilated the woodcut, so far as its inscription went, were these—

'... vij hundreth ...'

Looking at them independently, I had, after considerable cogitation, conjectured them to be 'vij hunderd' (supposing the ninth letter to be a *delta*-like *d*, with a flourished and drooping tail: for I had found that Caxton uses the spelling '*hunderd*' somewhere, where he was not content with his usual symbol '*.C.*' And, as a second thought, it occurred to me that perhaps the engraver had compressed the words 'vij hund'd &' into the space where the feet of the letters remain. But on seeing Bradshaw's suggestion, I at once adopted it for our reproduction, seeing that the final down-stroke is more like the end of an 'h,' than that either of a 'd,' or of an 'and *per se.*'

Bradshaw has made the following observations :—

"The Indulgence known in England as the '*Image of Pity*,' and on the Continent as the 'Mass of St. Gregory,' was very popular during the latter part of the fifteenth century and the early part of the sixteenth.

"The story is that, after a miraculous appearance of Our Lord to St. Gregory while celebrating mass, that Pope granted to all such as should, in a state of grace, say particular devotions, a certain indulgence, which was increased by several subsequent Popes and other Bishops. These indulgences are found, both on single sheets for distribution, and in many of the written and printed copies of the Primer, or Book of Hours. The total amount of the indulgence granted varies largely in different localities.

"Whether the artists were English born or foreigners, it is now impossible to say, as none of these engravings bear a name ; but it is clear that they did not copy foreign woodcuts, but acted under English instructions, and represented the subject according to English taste.

"In the cuts found in Holland, Belgium, France, and Germany, there is a certain amount of similarity. St. Gregory is kneeling before the altar ; Our Lord appears on the altar ; and, all around, the background is filled with the symbols of the Passion scattered about.

"In many copies of the Primer, or Book of Hours, written in England, a picture of the '*Imago pietatis*' or '*Arma Crucifixi*' is prefixed to the 'Psalms of the Passion.' St. Gregory does

not appear;[1] but a half-length figure of Our Lord appearing above a tomb or altar, with the symbols grouped round Him. When the custom of illustrating the printed *Horae* with wood-cuts was first adopted in England about the year 1487, we find the figure of Our Lord represented in the same way, but the symbols of the Passion, with the exception of two or three, are arranged in little square compartments round the edge, so as to form a framework for the picture. I have traced four of these engravings, of different sizes, all engraved within a few years of each other, and all connected with Caxton's workshop at Westminster."[2]

As regards the terms of the indulgence, Bradshaw mentions a fifth (but probably earlier) woodcut, possibly earlier than the introduction of moveable types, and traceable to a more northern part of England than Westminster. It has the rhyming couplets (arranged in six lines for the engraving)—

"Seynt gregor' with o*th*ir popes
  and bysshoppes yn feer'
Have grau*n*ted' of p*ar*don xxvj. dayes:
  and xxvj. Mill' yeer'.
To *th*eym *th*at befor'
  *th*is fygur' on *th*eir knees
Deuoutly say .v. pater
  noster and .v. Auees."

[1] The Mass of St. Gregory is, however, represented in woodcuts *printed abroad* for books of Sarum Use, *e.g.* in one (measuring 6 in. × 6 in.) prefixed to the *Temporale* of the Sarum *Graduale* printed in folio, in 1528, at Paris, by N. Prevost, for F. Byrckman, as well as in the editions of 1527 and 1532. Different designs of the same scene are to be seen in the Sarum *Missale*, 4to, Paris, Regnault, 1527, and the folios by Regnault, 1534, and Amazeur for Merlin, 1555, etc.

It is, I think, remarkable that the legend of St. Gregory, as told by Ja. de Voragine (*Legenda Aurea*, c. 46, p. 198, ed. Graesse, 1846), and popularised in England by Caxton (*Golden Legend*, ed. Kelmscott, i. p. 415; *Temple Classics*, iii. p. 69), does not speak of Christ Himself appearing on the altar, but only a particle, '*instar carnis*,' 'in figure of a piece of flesh as great as the little finger of an hand.' The *Festyvall*, I believe, does not provide any sermon for the feast of St. Gregory. The *Sarum Breviary* tells the story in like manner (12 Mar. lec. viii.; ed. Cantabr. iii. 213), but the miracle does not appear in the *History* of Baeda, ii. 1, which is the only authority cited for those lessons. There is a remarkable representation of the Mass of St. Gregory (after the continental tradition) carved in stone, and only partially defaced, in the north aisle of the parish church of Paignton, in South Devon.

[2] H. Bradshaw's *Collected Papers*, p. 88. The four engravings mentioned in the text are (1) a small Image of Pity ($2\frac{1}{8}$ in. × $2\frac{1}{4}$ in.), with eleven compartments, in a Primer printed by Caxton about 1487. Four leaves, formerly W. Maskell's, now in the British Museum. The cut was subsequently used by W. de Worde in his *Horae* of 1502, of which a copy is in the Gough Collection at the Bodleian in Oxford. (2) A still smaller one ($1\frac{5}{8}$ in. × $1\frac{5}{16}$ in.), with thirteen compartments, in W. de Worde's *Horae*, cir. 1494, of which there are two copies belonging to the University of Cambridge, and one at Lambeth. (3) The copy in the British Museum, prefixed to Caxton's *Directorium* of 1487, reproduced as our illustration ($8\frac{7}{8}$ in. × $5\frac{5}{8}$ in.), with twenty-eight compartments. And (4) an indulgence ($5\frac{1}{4}$ in. × $3\frac{5}{8}$ in.) with eighteen compartments, of which a faint impression is set off on a leaf of the *Colloquium*

This was discovered by Mr. Ottley.

Bradshaw himself discovered, at Lincoln Chapter Library, in 1865, another woodcut ($3\frac{3}{8}$ in. × $2\frac{1}{2}$ in.), printed cir. 1508, and pasted into an earlier MS. book of devotions, which formerly belonged to a house of the Cluniac Order in Lincolnshire. It states briefly in prose the same terms as the one just mentioned, excepting that it requires a *Credo* in addition: "The p*ar*don for .v. P*ate*r n*oste*r .v. aues & a crede is xxvj. M. yeres & xxvj. dayes."

The text of the four indulgences, which Bradshaw refers to Caxton's printing-house at Westminster, runs thus (with slight variations in spelling):—

"To them that before this ymage of pyte deuoutly say .v. P*ate*r n*oste*r, v. Auyes & a credo, pytously beholdyng these armes of xPs passyon, ar graunted xxxij M, vij C. & lv, yeres of pardon."

Bishop Burnet, among *Records* to his *History of the Reformation* (Book I. No. xxvi.), printed the terms of sixteen indulgences culled from *Horae B. Mariae V., ad usum Sarum*, printed at Paris, 1526. Three of these concern our subject directly. (1) At fo. lv. we read, "To all them that before this Image of Pity . . . 32,755 Years of Pardon" [as in our frontispiece], "and Sixtus the Fourth, Pope of Rome, hath made the fourth and fifth Prayer, and hath doubled his foresaid Pardon." (2) At fo. lxv., Five petitions of St. Gregory, '*Ave manus dextra*,' etc. . . . 500 years. (3) At fo. lxviii., 'Who that devoutly beholdeth these arms of our Lord Jesus Christ, shall obtain 6000 Years of Pardon of our Holy Father S. Peter, the first Pope of Rome, and of thirty other Popes of the Church of Rome, successors after him. And our Holy Father, Pope John the 22nd, hath granted unto all them, very contrite and truly confessed, that say these devout Prayers following, in the commemoration of the bitter Passion of our Lord Jesus Christ, 3000 Years of Pardon for deadly Sins, and other 3000 for venial Sins, and say first a *Pater Noster* and *Ave Maria*."

Among these and other various terms of pardon attached to different indulgences and indulgenced prayers, none suits the small residuum of the old lettering except the one which guarantees the 31,755 years of pardon. But I must warn the reader that the actual letters in the facsimile are ours, not Caxton's, though imitated, of course, from genuine examples of his work. The main picture and its surrounding compartments were photographed from the unique original by permission of the authorities at the British Museum.

peccatoris in Cambridge University Library (AB. 5. 86³), and is carefully reproduced by Mr. Tupper for Bradshaw's memorandum. See *Collected Papers* by H. Bradshaw, facing p. 95.

Mr. Blades has described[1] one of the indulgences called the 'Image of Pity,' produced from Caxton's press in 1480, as a quarto sheet, issued to encourage believers to purchase the indulgence granted under the authority of Pope Sixtus IV. by Johannes de Leigliis (de Giglis, or Gigliis) for assistance against the Turks, which is printed at the foot of the document. The floriated 'T,' in the example which Mr. Blades describes, is found in the 'Golden Legend' of Wynken de Worde, printed in 1493; but it had apparently been used in the Westminster workshop in his master Caxton's lifetime.

It comprises a representation of our Saviour, in the Body of His sufferings, appealing to the beholder in the spirit of the Lamentations of Jeremiah, 'Behold and see, was ever any sorrow like unto My sorrow.'

For the word 'pity,' in this sense, we may compare the term *pièta*, applied to paintings representing a scene intermediate between the 'Descent from the Cross' and the 'Entombment.' In this, the *Mater Dolorosa*, 'Our Lady of Pity' (or 'of the Pue,' as she was called in England), supports the Saviour's lifeless Body on her knees.

The story in Caxton's 'Golden Legend' runs thus:—

"It happed that a wydowe, that was wonte euery sonday to brynge hoostes to synge masse wyth, shold on a tyme be houselyd and communed;[2] and whan St. Gregory shold gyue to her the holy sacrament, in sayeng, '*Corpus Domini nostri*,' et cetera, that is to saye, 'The body of our Lord Jhesu Cryst kepe thee in to euerlastyng lyf,' anone thys woman began to smyle to fore St. Gregorye; and anon he wythedrewe hys honde, and remysed[3] the sacrament vpon thaulter. And he demaunded her, to fore the peple, why she smyled; and she sayd, By cause that the brede that I haue made wyth my propre handes, thou namest it the body of our lord Jhesu cryst. Anone saynt Gregory put hym self to prayer wyth the peple, for to praye to God that herupon he wold shewe hys grace for to conferme our byleue, and whan they were rysen fro prayer saynt Gregorye sawe the holy sacrament in figure of a pyece of flessh as grete as the lytil fynger of an honde, and anone after, by the prayers of saynt Gregorye the flesshe of the sacrament torned in to semblaunce of breed, as it had be to fore, and therwyth he

[1] *Life and Typography of W. Caxton*, 1863, ii. p. 184. Mr. Blades discovered the original at St. Alban's Grammar School in the binding of Chaucer's *Boethius*. And in the same year HENRY BRADSHAW noticed and transcribed copies of a different edition of the same indulgence in 1481, printed in 24 long lines in the binding of Caxton's *Royal Book* at Bedford.

[2] *to be houselyd and communed:* to receive the Holy Eucharist.

[3] *remysed:* put back.

comuned and houseled the woman, whyche after was more relygyous, and the peple more ferme in the fayth."[1]

Another miracle of similar import was popular in the Middle Ages; but the person whose faith was thus confirmed was in that case said to be in priest's order; and the appearance was of our Lord in Person, visible above the altar.

A similar miraculous story was current in connexion with the name of St. Hugh, Bishop of Lincoln; and it is depicted in one of the 17th century paintings preserved in the Musée at Antwerp, and ascribed to one of the Erasme Quellins, as well as on a panel picture (ascribed to Ant. Woentsan von Dorms, cir. 1550) which was purchased by my father at Cologne, and is now in the possession of the Bishop of Lincoln. In this, St. Hugh, attended by his faithful wild swan, holds the chalice, and our Lord appears in the semblance of a child raised half above it and half hidden within it. Father Herbert Thurston (who has a chapter on the Eucharistic Visions of St. Hugh, in his Life of that saint, 1898, pp. 340–356) mentions a fine fresco of more modern date (by Carlo Carlone), which depicts the scene on a larger scale, and shows attendant angels, as well as the swan, in the church of the Carthusian monastery at Pavia.

The scene of the 'Mass of St. Gregory' became very popular with French, Flemish, and German illuminators of miniatures, and woodcut engravers, in the latter part of the 15th century and afterwards. Thus Dr. M. R. James, in his catalogue of the MSS. in the Fitzwilliam Museum at Cambridge, mentions no less than thirteen examples of the 'Mass of St. Gregory' in illuminated *Horae B. Virginis*, etc., ranging from about 1460 to 1520, in a collection of moderate size. One of the books there described (No. 118) contains two examples of the subject. Another manuscript (No. 88, miniature 27) has an Indulgence attached to it. It is a French book, written cir. 1485.

In these instances St. Gregory is represented at the altar with cardinals, or other attendant ministers, about him. Our Saviour appears, showing the wounds of His Passion, as He emerges from the tomb, which is introduced like a reredos or tabernacle at the back, above the altar. The *arma Crucifixi*, or instruments and implements of the Passion—nails, hammer, pincers, cross, reed, sponge, spear, dice, and seamless coat, etc.—are arranged around His vision, or laid upon the *mensa altaris*, in greater or less number, according to the fancy of the artist and the space available for the picture, which sometimes, as a woodcut, heads a broadside indulgence, and sometimes is

[1] Caxton's *Golden Legend*, of the Lyf of Saynt Gregorye the Pope, 1483 (p. 415 in the Kelmscott Press edition, 1892).

introduced as an illustration in a MS. or in a printed service-book or prymer.

Dr. Rock has mentioned a 'St. Gregory's Pity' on the monumental brass of Roger Legh (A.D. 1506) in Macclesfield Church, with this inscription—

"The p*ar*don for saying of .v. pater nos*ter* and .v. aves and a cred is .xxvi. thousand yeres and .xxvi. dayes of pardon." [1]

The figure of the pope alone is there represented.

On the wall of Quatford Church, Shropshire, was found (besides a painting of the Doom) a vellum schedule nailed to an oaken board. It represented our Saviour rising from the sepulchre, with these lines below:—

"Saynt Gregory and other popes and bysshops grantes sex and twenty thousand zere of pardon & thritti dayes to alle that saies deuoutelye knelyng afor y^is^ ymage, fife paternosters, fyfe aves and a cred." [2]

The terms of the Indulgence of the Image of Pity, or Mass of St. Gregory, differed in different localities; but in England they seem to have amounted usually to 32,755 years, and sometimes with the statement that Pope Sixtus IV. (1471–84) had doubled the amount. Two, however, of those which we mention have the grant of 26,000 years and sundry days.

Dr. Rock refers in another place [3] to a somewhat similar legend which is connected with King Arthur, in the Chronicle of *John of Glastonbury* (cir. 1400), ed. Hearne, i. 79. And he speaks of the two accounts of St. Gregory's vision as told (cir. 757) by Paulus Diaconus (Gregorii, *Opera*, iv. p. 10, cap. xxiii.), whence the story in Caxton's *Golden Legend* is derived; and secondly by Johannes Diaconus (*ibid.* iv. p. 58, cap. xli.), where the writer (cir. 875) says that this narrative used to be read in his time in the Church of England.

A story more like that of St. Hugh, and corresponding more closely with certain of our pictures, is told by Paschasius Radbertus (cir. 844) in his book *De Corpore et Sanguine Domini*, concerning the British priest named Plecgils.[4]

The scene of the Mass of St. Gregory occurs as an illustration among the woodcuts which are introduced in some of the service-books printed abroad for the use of Sarum in England.

Such are the frontispiece, measuring six inches square, prefixed to the *Temporale* in the Sarum *Graduale*, printed in folio in 1528, at Paris, by Nicholas Prevost for Francis Byrckman, as well as in the editions produced by the same French printers

[1] Dr. Rock, *Church of our Fathers*, iii. p. 77 *n*.
[2] Camden's *Britannia*, ed. Gough, ii. 409, cited *ubi supra*.
[3] *Church of our Fathers*, i. 50 *n*.
[4] *ibid.* i. pp. 44, 50, 53 *n*.

in 1527 and 1532 for W. de Worde and Fr. Regnault respectively, and to the *Missale*, 1521, our *Plate* 4.

Different designs of the same scene, or of two of those scenes which I have mentioned, are found in the Sarum *Missale* printed at Paris, in quarto, by Regnault in 1527, and in folio by the same printer in 1534, as well as in the folio printed by J. Amazeur for G. Merlin in 1555, and (if I am not mistaken) in the Paris editions of the Sarum Missal printed in 1513, 1532, and 1534. See our illustration, *Plate* No. 35.

Dr. Rock[1] considers that the woodcut prefixed to the *Temporale* of the Sarum Missals printed, *e.g.*, by Amazeur in 1555, represents 'St. Gregory's Pity,' about which there can be no question. But he supposed the vision of the British priest Plecgils to be figured in the woodcut prefixed to the *Temporale* in the Sarum Gradual (*e.g.* in the folios printed by Regnault at Paris in 1532). In the last named, the assistant on the south side kneels with a canon's almuce on his left arm, the fur outward, and six tails of it trailing on the pavement. *Plate* 4.

The quarto Sarum Prymer or *Horae*, with some English prayers and rubrics, printed at Paris by F. Regnault in 1535–6, contains two impressions (at fo. lvi. and lix^{b}.) of a foreign woodcut, measuring $2\frac{7}{8}$ in. × $2\frac{1}{8}$ in. There our Lord is represented as standing outside the tomb, with a cross (nearly tau-shaped), surmounted by the title, and supported by his left arm. His right hand is on his breast, while around the figure are the cock, pincers, ladder, lance, cord, scourge, hammer, reed, sponge, and stalk of hyssop, pillar, balloon-shaped lantern on a pole, hand plucking the hair, ewer and basin, coat and dice, and three nails. In the upper corner, outside an encircling rosary of beads, are two heads, possibly representing Pilate and Judas, and at the bottom St. Peter and the maid of the high priest. The first time that this woodcut occurs in the volume (at fo. lvi.) it has 40 days' pardon attached to it; and on the second occasion (at fo. lix^{b}.) 5465 days. See *Plate* 7.

There is in the same volume (four times repeated)[2] a somewhat larger engraving, which measures 4 in. × $2\frac{3}{4}$ in., and represents our Saviour, sitting upon the front of the tomb, the reed in his left hand; his right hand is lowered in a pleading manner, the cross erect behind him; but there is not sufficient height in the block to show the title. The other instruments of the Passion here represented are the crown of thorns (by our Saviour's left foot), the pincers, hammer, Pilate's hand over the basin, another hand pouring water from the ewer, three nails crossed, a Hand emerging from the clouds offers a chalice and host, scourge and whip hanging from the dexter limb of the

[1] *Church of our Fathers*, i. p. 53 *n.* [2] fo. lxij., lxviij., lxxv^{b}., and cxlij.

cross, a horizontal subject, possibly intended for an arm and clenched fist, spear tied between two staves, ladder, stalk of hyssop and sponge, pillar and cords, three dice and holy coat.

At its first occurrence (fo. lxij.) this picture has a pardon attached. It is for 300 days for every '*Salve*' (of which there are at least 12) said in the prayer. See *Plate* No. 6.

This Prymer of 1535, which is full of pictures, contains[1] two rudely executed but striking representations of our Lord showing both his wounded hands. The former woodcut, twice repeated, measures $\frac{7}{8}$ in. × $1\frac{1}{2}$ in.; the second, only $\frac{7}{8}$ in. × $1\frac{1}{8}$ in. The volume, however, contains no representation of the entire scene of the Mass of St. Gregory; but an '*Oracio sancti Gregorii*' on fo. lxxviij. has a tiny cut of St. Gregory kneeling at an altar (with cross and paten on it), and elevating the host, while an attendant holds a closed book and a lighted torch. This woodcut measures only $\frac{15}{16}$ in. × $\frac{11}{16}$ in.

The pardon of 32,755 years, which Pope Sixtus IV. doubled, for the Image of Pity, was in course of time included in the printed Sarum *Horae* and Prymers. It is to be found, for instance, in the *Horae B. V. Mariae ad usum Sarum*, printed at Paris in 1526 (fo. liiij.), as well as in the Sarum Prymer, printed likewise at Paris by F. Regnault in 1535, quarto, although the woodcut is not itself reprinted, notwithstanding that it is mentioned in the rubric. Possibly the French printers had not got the use of the English block belonging to it. The rubric runs thus (fo. liiij^b.)—

"❡ *To all them that before this ymage of pyte deuoutly say .v.* Pater. *& .v.* Aue. *and a* Credo *. pytously beholdinge these armes of crystes passion, are graunted .xxxij. M. vij. hondred . et*[2] *.lv. yeres of pardon. And Sixtus the .iiij. pope of Rome hath made the .iiij. and the .v. prayers and hath doubulled hys forsayde pardon.*"

[1] fo. lxxxvij. and lxxxix.; and fo. clx^b.

[2] This use of 'et' for the '&' or 'and *per se*,' along with many queer mistakes in the printing of the English rubrics by Regnault and his Parisian printers, finds a curious illustration in a remarkable letter addressed to T. Cromwell, Lord Privy Seal, by Miles Coverdale and the English printer Richard Grafton (State Papers, Domestic, of King Henry VIII., vol. i. part ii. pp. 588, 589). Coverdale and Grafton, lodging with 'Fraunces Reynold' in Paris, wrote, September 12, 1538, to intercede for favour on behalf of their printer-landlord against the Company of Booksellers in London, who were inhibiting him from selling his books. They set forth that he has had an English trade for upwards of forty years, and he now has on his hands a large stock of 'prymers in Englishe, missales, and other soche like,' which they will not allow him to sell. He would undertake to cancel faulty pages, and, whenever his stock should be exhausted, to print no more, '*onlesse he have an English man, that is lerned, to be his correctour.*' It appears that in December following Regnault fell under displeasure of the Inquisition for printing the Bible in English. R. Grafton was servant to Prince Edward; and on the accession of Queen Mary was succeeded by R. Caly (who adopted his monogram, as W. de Worde had done that of his old master and predecessor Caxton), and reprinted in 1555 the Sarum breviary from Regnault's latest edition of 1535.

Again, on fo. lxiiij[b]. of the same Prymer this occurs (likewise without its woodcut, although most of the pages of the book are loaded with them)—

"¶ *Who that deuoutly beholdeth thys armes of our lorde Jesu cryste shall obteyne .vi. thousande yeres of pardon of our holy father saint Peter fyrste pope of Rome & of .xxx. other popes of the chyrche of Rome successours afther hym . et oure holy father pope Johñ the .xxij. hath graunted vnto all them very contryte & trewly confessed that saye these deuoute prayers folwynge in the commemoracyon of the bytter passyon of our lorde Jesu cryste .iij. thousand yers of pardon for deedly synnes.*

"*& say fyrste a* Pater noster & Aue Maria.

"*Oratio.* Dirupisti, Domine, vincula mea, *&c.* Amen. Pater . Aue.

"Auxilientur mihi, Domine Jesu Christe, omnes passiones, *&c.* Pater noster . Aue.

"O bone Jesu, duo in me cognosco, *&c.* Pater noster . Aue Maria.

"Domine Jesu Christe, Fili Dei viui : te deprecor per sanctissimam carnem, *&c.* Pater . Aue.

"Domine J. C., F. D. viui, saluator mundi, rex glorie, pone passionem, crucem, *&c.* Pater . Aue . Credo in Deum."

The Indulgences of the Image of Pity to which HENRY BRADSHAW'S paper refers, are these—

1. Discovered by Mr. W. Young Ottley, and now in the British Museum. Printed, before the introduction of moveable types, in the northern part of England. Has the pardon in rhyming couplets. Measures $4\frac{5}{8}$ in. × $2\frac{9}{16}$ in.

2. Woodcut introduced into Caxton's prymer, cir. 1487. Has 11 compartments. Measures $2\frac{1}{8}$ in × $2\frac{1}{4}$ in. A 4-leaf fragment (formerly Mr. Maskell's) now in the British Museum. (A later impression of this cut is found in the Horae of 1502, printed by Caxton's successor W. de Worde. A copy in the Gough Collection in the Bodleian Library, Oxford.)

3. The copy prefixed to the unique British Museum Pye or *Directorium*, printed by Caxton in 1487, reproduced (with conjectural restoration of the mutilated pardon), on a slightly smaller scale, in our present volume. The original measures $8\frac{7}{8}$ in. × $5\frac{6}{8}$ in. Not improbably printed by Caxton about 1487. Has 28 compartments.

4. An indulgence (cir. 1487–91) of which only a faint set-off has been preserved on a (formerly) blank page of the *Colloquium Peccatoris* in the Cambridge University Library (AB. 5. 86[2]). An admirable reproduction is given in H. Bradshaw's *Collected Papers*, at pp. 94, 95. It has 18 compartments. Measures $5\frac{1}{2}$ in. × $3\frac{5}{8}$ in.

5. A smaller one in W. de Worde's *Horae*, cir. 1494, printed on vellum. Two copies in the Cambridge University Library (G. 3. 61, and G. 4. 4). Another at Lambeth (xxv. 1. 23). Has 13 compartments. Measures $1\frac{5}{8}$ in. × $1\frac{5}{16}$ in.

6. The indulgence found by H. Bradshaw in 1865 in the Chapter Library at Lincoln, printed cir. 1508, and pasted into an earlier book (Lincoln Cathedral, A. 6. 15). This rhyming pardon requires 'a crede' as well as the usual v. Paters and v. Aves. It measures $3\frac{3}{8}$ in. × $2\frac{1}{2}$ in.

Mr. Blades, in his account of the copy of Maydeston's *Directorium Sacerdotum*, printed by Caxton in 1487, says: "A wood engraving is inserted in the beginning of the copy in the British Museum, which does not belong to the book, as is proved by the first signature being complete without it." (*W. Caxton: Life and Typography*, 4to, 1863, ii. p. 193.)

In his own freely annotated copy of Blades' *Life of Caxton* (now in the Cambridge University Library, Add. 3005), given him by its author, March 13, 1863, Henry Bradshaw crosses out the reason assigned by Mr. Blades, and gives one which is more satisfactory, viz. "as is proved by the fact that the make of the paper does not correspond with the paper used in the book."

The Caxton of 1487, the only existing copy at present known,[1] is now in the King's Library in the British Museum. It belonged in days gone by to one 'Rychard Arnold.' It was bequeathed among Dr. Holdsworth's collection to the Cambridge University Library in 1649, and is marked 'B*—4—42.' It was missing in 1778, but described by Dr. Middleton in his *Dissertation*. It appears to have been bought for six guineas by W. Bayntun of Gray's Inn 'from a man introduced by Dr. Nugent.'[2] "The text of the indulgence is not printed with moveable types, but cut in wood like the rest."[3]

As regards the exact measurement of the paper, it may be noted that sometimes its length appears to have been calculated as a *common measure* of the supposed or traditional stature of our Lord (or of that of the Blessed Virgin). Thus Hearne mentions a parchment roll, having the Virtues of the Cross, which was believed to be helpful to women 'in our Lady's bonds,' and other persons, with special devotion to SS. Ciric and Julit, and on which was written, "Thys Crosse, xv tymys

[1] Bradshaw discovered the outer sheet of signature *S* bound as a fly to the *Vitas Patrum* of 1495 in Lincoln Minster Library.

[2] See W. Blades' *Caxton*, ii. 193, 194, and Bradshaw's *adversaria* thereon.

[3] Bradshaw's *Collected Papers*, p. 91.

metyn, ys the lenght of oure Lorde Ihesu Cryst."[1] The custom of *votive mensurations* of the sick or maimed, effected with long votive tapers, is fully illustrated by Dr. Rock in his *Church of our Fathers*, iii. pp. 233–238, and by the legends of St. Hugh of Lincoln,[2] St. William of York, and St. Thomas of Hereford.

The reader will be glad to have Bradshaw's identification of the compartments of the picture (*Plate* 1)—

"Our Lord is standing in the tomb, half-length, the hands crossed and showing the wounds bleeding, and the wound on the right breast; the head (with the cruciform nimbus) inclined to the right shoulder. Behind the head and shoulders is the cross, and above the head the label with I. N. R. I. Upright on either side are the spear by our Lord's right arm, and the reed with the sponge by his left. Below is the text of the indulgence; but in the only copy this has been cut out, leaving only just enough to identify the first two words (vij hundreth) of the last line.[3]

"The framework is composed of twenty-eight small square compartments, thus—

9	10	11	12	13	14	15
8						16
7						17
6						18
5						19
4						20
3						21
2						22
1	28	27	26	25	24	23

"The contents of the compartments, which, it will be seen, are arranged with a certain regard to symmetry, are as follows:—

1. The vessel for the vinegar (Mt. 27. 48).
2. The vessel for the wine mingled with myrrh (Mk. 15. 23).
3. Two bunches of twigs, crossed (cf. John 29. 1).
4. The pillar with cords, between two scourges (Mt. 27. 26).

[1] Hearne's *Collections* (Oxf. Hist. Soc. 1886), ii. p. 376. If the facsimile of the Cross is exact, the height would be 6 feet 3 inches.

[2] "Acceptoque filo faciendis candelis idoneo cepit [mulier mortuum] puerum mensurare" (*Legenda S. Hugonis*, c. 12. Appendix to *Girald. Cambr.* vii. p. 183).

[3] "The text was no doubt identical with that in those already described" [viz. Caxton's Primer, cir. 1487, Brit. Mus. frag. Maskell; W. de Worde's *Horae*, 1502, Bodl. Gough; and W. de Worde's *Horae*, cir. 1494, Univ. Lib. Camb., 2 copies; and Lambeth, xxv. I. 23]. Bradshaw's *Collected Papers*, p. 91. See above, p. 649.

5. The pincers and hammer, crossed (Mk. 15. 46).
6. The lantern (John 18. 3).
7. A left hand, pulling the hair (Isaiah 50. 6).
8. The cup (Luke 22. 42).[1]
9. The pelican in her piety (*i.e.* feeding her young with her own blood), St. John 13. 1.
10. The head of a priest, mocking (Mt. 26. 67).[2]
11. The head of Herod (Luke 23. 11).
12. The *sudarium* of St. Veronica (cf. Luke 23. 27).
13. 14. The heads of Pilate and Caiaphas (Luke 23. 25; Mt. 26. 65).
15. The cock, crowing (Mt. 26. 74).
16. The basin and ewer (Mt. 27. 24).
17. An open right hand, striking (Mt. 26. 67).
18. The (thirty) pieces of silver (Mt. 25. 15).
19. A sword and club, crossed (Mt. 26. 47).
20. The seamless coat (John 19. 23).
21. The ladder, for the cross (Mk. 15. 46).
22. Two staves, crossed (Luke 22. 63).
23. The crown of thorns (Mt. 27. 29).
24. The linen cincture (Mt. 27. 35).
25. The three nails of the cross (Mt. 27. 35).
26. Judas kissing our Lord (Mt. 26. 49).
27. The three dice (John 19. 24).
28. The three pots of spices (Mk. 16. 1).[3]

"The woodcut may safely be assigned to the same period" as Caxton's *Ordinale* of 1487, at the beginning of which it is bound.[4] A later edition of the *Directorium* (Pynson, 1508) has a woodcut frontispiece of the Crucifixion, of which I give a facsimile.—*Chr. W.*

[1] "Rather this, I think, than the cup at the last supper, when we compare the frequent representation of the cup in pictures of the agony in the garden, as (to give two among many examples) in a cut in the *Horae* of 1494 [at Cambridge and Lambeth], and in one of the windows in King's College Chapel, where the motto is, '*Pater, si vis, transfer*, Luc. 22.'" (H. B.)

[2] I have left this explanation as Mr. Bradshaw wrote it; but so far as I recollect the head-dresses in old engravings of the Passion and the tradition of Passion Plays, I should think that Nos. 13, 14 represent Caiaphas (with high priest's head-dress) and Pilate (not *vice versâ*), and I should assign No. 10 to Herod mocking, and No. 11 to Annas the high priest.

[3] W. de Worde's *Horae*, cir. 1494, has 'the left foot' in the third compartment; and the indulgence, cir. 1487-91, discovered by Bradshaw, has a monk kneeling in the lower corner on the dexter side.

[4] H. Bradshaw's *Collected Papers*, p. 93.

⁎ I have given two other illustrations: *Plate* No. 2, a Mass of St. Gregory, from a MS. *Horae* of English workmanship, circ. 1440 (Brit. Mus. Harl. 2982), showing pincers and three nails on the *mensa altaris*, dice on floor; bucket, hammer, and thirty pieces of silver on foot-pace, etc.; *Plate* No. 8, appears in a woodcut in editions of 8vo *Psalters* printed by Thielman Kerver's widow in 1546 and 1551. A copy of the latter impression is in St. Mary's Vicarage Library at Marlborough.

APPENDIX (X.).

MS. NOTES IN OLD COPIES.

SOME copies of the Pye contain a few contemporary corrections in the margin, which seem to have sufficient importance to deserve notice.

The copies from which the following alterations are extracted may be distinguished as—

B.—Leeu's edition, 1488. (Copy at Oxford, Bodl. 8° D. 1. Th. BS.)

1489.—Caxton's second folio, 1489. (Copy at Oxford, Bodl. S. Selden, d. 11.)

C.—W. de Worde's edition, 1495. My own copy.

D.—Pynson's latest edition, 4to, 1508. (Copy at Oxford, Bodl. Gough Missals, 111.)

I prefix references to the pages of our reprint.

p. 79. iv. *A.* See our note [8] on the page cited, from *B.*

p. 178. vi. *B.* [Aug. 5.] 'Feria vi. de S. Oswaldo' (reading as in our note [a–b]) *altered to* 'Feria vi. de S. Maria' (*as in our text* 1495). *B.* Over 'Sabbato de S. Maria' *is written* 'de transfiguracione domini nostri.' *B.*

p. 178. vi. *B.* [Aug. 7.] 'Dominica ii. de servitio dominicali' *altered to* 'De nomine Ihesu, cum octauis cum regimine chori.' *B.*

p. 179. vi. *B.* [Aug. 13.] ('Sabbato de S. Ypolito . . . medie lectiones de S. Laurentio' ('de S. Laurentio' *erased* and 'Ih*es*u' written in margin. *C.* (An identical alteration is in the British Museum copy.)

p. 179. vi. *B.* [Aug. 14.] 'Dominica iij. de seruitio dominicali' *as in our note* [1–6], *altered to* 'Dominica iij. de octaua die' (*in accordance with our text of* 1495). *B.*

p. 252. vi. *C.* [Aug. 2.] 'tota cantetur historia . . . crastinum,' *all underlined, and in the margin is written* 'totum seruicium de sancto Petro: ad primas vesperas memoria de martyre; et inchoetur istoria *In principio* cum memoria; et festum S. Petri non differatur

in crastinum, sed ibi seruicium fiat (?); et istoria seruetur per ebdomadam.' *C.*

p. 366. iii. *E.* [Jan. 28.] 'Feria .iii. de S. Agnete . . . Capitulum *Domine Deus meus*' altered to 'Capitulum *Confitebor*.' *C.*

p. 374. iii. *E.* [July 6, 7.] 'Dominica v. . . . Ad vesperas S. Thome, solennis memoria de oct. Visitationis, et de apostolis priuatim.

'¶ Feria .ij. de S. Thoma, festum minus duplex,' *altered to* 'Dominica v. . . . Ad vesperas, de octauis Visitationis, et memoria de apostolis.

'¶ Feria .ij. de oct. Visitacionis beate Marie.' *C.*

p. 401. vi. *E.* [Aug. 6–9.] See our note [a–b], on the page cited. *B.*

p. 407. vi. *E.* [Oct. 15.] 'Feria .iiii. de S. Wulstano' *corrected to* 'Wulfrāno.' *C.*

p. 466. v. *F.* [Jan. 28.] 'Feria .ii. de S. Agnete . . . Capitulum, *Domine, Deus meus*,' altered to 'Capitulum *Confitebor*.' *C.*

p. 479. vi. *F.* [Aug. 6.] 'Feria .iij. de S. Sixto, inuitatorium duplex. iij. lectiones.

'¶ Feria .iiij. de festo loci.

'¶ Feria .v. de S. Maria, et memoria . . .' (as in our note [a–b]) *altered to*

'Feria .iij. de Transfiguracione.

'Feria .iiij. de festo Nominis *Ihesu*, magis + duplex, et octa. cum regimine cori; et nichil de sanctis iii. lectionum infra contingentibus, nisi memoria tantum.

'Sabbato, de S. Laurentio. Secunde vespere, de S. Laurencio.' *B.*

(*This alteration was made gradually: the word* 'transfiguracione' *being the earliest correction.*)

p. 489. vi. *F.* [Dec. 4.] 'Feria .iiij. dicuntur Responsoria ferialia, cum missa eiusdem ferie,' *altered to* 'Feria .iiij. de S. Osmundo, ix. lectiones de communi vnius confessoris.' *B.*

p. 511. ii. *G.* [June 8.] 'Feria .vi. de S. Maria, et memoria de sanctis [Medardo et Gildardo], cum psalmo *Ad te leuaui*,' the words 'cum psalmo *Ad te leuaui*' have been struck out. *C.*

p. 550. vi. *G.* [Aug. 6.] 'Feria .ii. de S. Sixto . . . ¶ Feria .v. de S. Romano,' *altered to* 'Feria .ii. de Transfiguracione Domini . . . Feria .v. [de seruicio octauarum] et memoria de S. Romano.' *B.*

p. 594. Kalendar, Feb. 28th.

'S*ancti* Oswaldi Archiepiscopi ix lec. In Comitatu Vigorn,' *inserted in* 1489.

p. 595. Kalendar, March 13th.

'S*ancti* Osmundi epi. et confessoris ix lec.,' *inserted in* 1489.

ibid., March 14th.

'S*ancti* Elphegi confessoris ix. lec.,' *inserted in* 1489.

ibid., March 17th.

'Sancti patricij confess. ix lec.,' *inserted in* 1489.

ibid., March 27th.

'A*nno* d*omi*ni 1513, Easter daye dyd falle vpon this 27[th] of marche.' *D.*

p. 597. Kalendar, May 5th.

'Nota. that the viij[th] Proclamac*ion* of the fyve w*hi*ch my Lorde

of Surr*ie* hath exemplified was made the vth of maye 1513, which that yeare was Ascension daye,' *inserted in* D.

p. 602. Kalendar, October 3rd.

'Dedicacio Abchurche.' *D.*

ibid., October 4th.

'Dedicatio ecclesie de Rupert s*anct*i fransissi †,' *inserted in* 1489.

Maydestone's Tracts:

p. 80. The British Museum copy of our quarto of 1495 (C. 35, f. 4), which belonged in the fifteenth century to "Syr Roger Yrelond, prist," has these notes on the last page of *Crede Michi*:—

'A tercia feria Ram' palmarum, quotidiane exequie mortuorum non dicentur post octauas Pentecostes. Vide in primo *C.*' [Cf. *Directorium*, supra, p. 194.]

'Nunquam responsoria ferialia dicentur antequam historia tota cantetur.'

p. 81, lines 5, 6. 'Iste est liber conscientie n*ost*ri.' (Referring to lines 13, 14.) 'Cuius in manu ventilabrum, id est, libellus iste, purgabit aream suam, id est, conscientiam in orando.' W. de Worde, 4°, 1495, *Brit. Mus.*, C. 35, f. 4.

APPENDIX (XI.).

BISHOP THOMAS WAGSTAFFE'S NOTES ON THE PYE.

cir. 1691–1710.

THE following notes are in Dr. Wagstaffe's handwriting in the fly-leaves of the *Directorium Sacerdotum* of 1497, which afterwards came into the possession of the late Mr. William Maskell. It is now in the British Museum (C. 35, f. 6). As Wagstaffe refers to Wharton's *Anglia Sacra*, these notes cannot be earlier than 1691.

Somewhat later, in the eighteenth century, but probably before 1740, these notes seem to have been revised and partly recast in order that they might be prefixed to a copy of an earlier edition, printed by Gerard Leeu at Antwerp in 1488, now in the Bodleian Library at Oxford (8° 1. D. Th. BS.), the references being adapted to the paging of that edition, and some modifications being made in the observations, particularly in the concluding portion of the notes. These have been transcribed for me by Miss A. F. Parker at Oxford, and the result will be found in the footnotes below, and in the additional paragraphs on pp. 665–668. I have inserted references to the pages of our reprint of Maydestone's Tracts.

Thomas Wagstaffe was born in Warwickshire in 1645; educated at Charterhouse and New Inn Hall, Oxon.; M.A. 1667. He was Rector of Martinsthorpe (*vulgo* Marstrop) in Rutland; Chancellor of Lichfield, 1684; Rector of St. Margaret Pattens, London. He refused to take the oaths in 1689, and was deprived of his preferments, after which he practised physic, though continuing to wear his canonical habit. He prescribed for Abp. Sancroft and others. (See Somers's *Tracts*, 1751, vol. iii.) His fine library was sold by Fletcher Gyles in 1713. In 1693 he was consecrated a bishop (of Ipswich, as suffragan to Bp. Lloyd of Norwich) among the nonjurors. He died '17 Oct.,' according to Thompson Cooper and the *Dict. of National Biography*, 1899.[1] His principal work is 'A Vindication of King Charles the First, and his right to the *Icôn Basilikê*.' Lond. 1693.

[1] Le Neve-Hardy, *Fasti*, says '20 Oct.'

Notes by Thomas Wagstaffe, Bp., written on the fly-leaves of '*Directorium Sacerdotum*,' printed by Richard Pynson, 1497 (wherein the Tract *Defensorium Directorii* begins on p. 403, and the *Crede Mihi* on p. 411).

The following work was first compiled by Anonymous, whose piece is here described, "*Tractatus de Historiis inchoandis, et de Responsoriis ferialibus cantandis, et de commemorationibus septimanatim confaciendis,*† *et de aliis hujusmodi, ad instructionem minus in talibus expertorum.*"

But forasmuch as that piece treated of the Festival of *Corpus Christi* with the octaves *sine regimine chori*, which in Clement Maydston's time was almost universally observed *cum Regimine Chori*, omitted some necessary things, and made a wrong Disposition of others; therefore he (Clement Maydston) undertook to correct it and supply its Defects, and, when he had reformed and renewed it, entitl'd it *Directorium Sacerdotum*, which also he styles '*Ordinale*,' pp. 15, 16, 17.[1] [See above, pp. 24, 25.]

[2] But the Salisbury Clergy called it *Pica Sarum*, vide the advertisement at the beginning, and p. 438 (in § 126, *Crede Mihi*), and elsewhere.[2] [See pp. 66, 74, 75, 76, ed. 1894.]

N.B.—Clement Maydston calls himself a Monk of the order of S. Brigitt, p. 16 [see above, p. 24], and a Priest, p. 17. [See above, p. 25.]

He was son to Thomas Maydestone, Esqr. (probably of Hounslow in Middlesex) and lived in the beginning of Henry 5ths reign, viz. 1412, as we learn from the Conclusion of his History of Archbishop Scroop's Martyrdom, printed in Wharton's *Anglia Sacra*, vol. 2, p. 372. This reformed Pica of Clement Maydston's was afterwards collated with the true Sarum Ordinal, and corrected and put to the[3] press (an: 1497) by Mr. Clerke, Singing Man of Queen's †[4] College in Cambridge, by the order of that University, which looks as if the University of Cambridge observed the *Use of Sarum*. See the Advertisement at the beginning [of the edition of 1497].[3]

The Sarum Ordinal or Pica consists of two kinds of Rubricks: 1. General ones, shewing how the *Antiphons* and

[1] The references given in Bodl. 8° D. 1. Th. BS. are to 'p. 1, 2'; and so elsewhere, to suit the edition of 1488.

[2]—[2] *omit.* Bodl. [3] *add.* Bodl.

[4] A mistake for *King's* Coll. Camb. (*Regalis*, not *Reginensis*). Moreover, *Queen's* College, Cambridge, has a dual foundation.

Responsoria are to be said, and in what manner the *Commemorations* are to be made, which oblige every person in Holy Orders. 2. Ceremonial ones, which oblige none but the Sarum Clergy, and all such as have voluntarily bound themselves to the observation of those Ceremonies, p. 403 (first paragraph, *Defensorium Directorii*)[1]: more particularly, what is written in the *Customary* or *Consuetudinary of the Church of Sarum* (which seems to be the same with the *Pica*) *de dignitate festorum, de pluralitate benedictionum, de termino quatuor temporum, de velo quadragesimali, de cereo paschali, de sepulchro habendo*, are generally to be observed in all churches, and cannot conveniently be omitted. But the rest as[2] *de diversitate vestimentorum, de quatuor Rectoribus chori habendis, de processionibus ad altaria faciendis, de antiphonis in superiori gradu vel inferiori incipiendis, de Responsoriis a duobus vel tribus cantandis, de quinque vel quatuor pulsationibus ad vesperas*, belong only to the Clergy of the Church of Sarum, and all such as have obliged themselves by Oath to observe them, p. 407 (*Defensorium Directorii*, cap. 41),[3] and yet it seems as if the Oath to observe the Salisbury Ordinal did not bind to all the Ceremonial Rubricks, unless those particular Rubricks were sworn to also. For the Rubrick, which treats of Chapter-Masses, is here said not to be General but Ceremonial, only for those who have obliged themselves to sing such Masses, and the reason given for it is, that the Winchester and Oxford Clergy, who swear to observe the *Usum Sarum*, don't regard this Rule in their hours and Masses, but always have a Mass *de requie* instead of a Chapter-Mass, p. 404 [*Defens. Direct.* cap. 3; *Tracts*, p. 6]. Nay, tho' the *Pica*, I suppose, bound the Parish-Priests as well as those belonging to the Cathedral Church;[4] For it is said here, "*Erubescant Sacerdotes parochiales qui percutiunt ostium cum cruce in introitu Ecclesie, expresse contra Ordinale*," p. 426 [*Crede Mihi*, § 79; *Tracts*, p. 51]. Yet I apprehend there were some things peculiar to the Church of Sarum, that did not bind the whole Diocese, nor consequently were prescribed by the *Ordinale Sarum*, as seems to be intimated by these words, *In Ecclesia Sarum, et secundum Ordinale Sarum, nunquam ad processionem portatur Crux cum vexillo*, p. 428 [*Crede Mihi*, § 87; *Tracts*, p. 53].

N.B.[5]—Since the Colledges of Winchester and Oxford, which

[1] *Tracts* (ed. 1894), p. 5.
[2] *add.* Bodl.
[3] *Tracts*, pp. 14–16.
[4] Thus an owner of the British Museum copy of the *Directorium* of 1495 has written on the last page, about the middle of the sixteenth century, "*Iste est liber conscientie nostri*," referring probably to Clement Maydeston's phrase, "*libellus iste purgabit aream suam*, id est, *conscientiam*, in orando." (*Tr.* p. 81.)
[5] *omit* 'N.B.' Bodl.

were neither of them within the Diocese of Salisbury, were sworn to observe the Use of Sarum (p. 404 [*Defens. Directorii*, cap. 3; *Tracts*, p. 6]), and since the Sarum Rubricks are here said to bind not only the Clergy of Salisbury Diocese but also all those who *voluntarily* obliged themselves to observe them (pp. 403, 409, 408 [*Def. Direct.* capp. 1, 41 *bis; Trr.* pp. 5, 15]), it should seem that all the English Clergy were at liberty to bind themselves to the observance of the Customs and Usages of that Church.

Clement Maydstone, or whoever was author of the *Defensorium*, was not under the Sarum Jurisdiction (p. 403 [*Defens. Direct.* cap. 2; *Tracts*, p. 6]), nor did the Church of Wells observe the *Usum Sarum* (p. 404 [*id.* cap. 12; *Tracts*, p. 8]).

Books mentioned—

1. *Rationale Divinorum*, p. 409 [*Def. Direct.* cap. 57; *Tracts*, p. 18], p. 426 [*Crede M.* § 82; *Tr.* p. 51], distinguished from the *Ordinale Sarum*, p. 416 [*Def. Dir.*, *Tr.* p. 18; see Durand, *Rat.* vii. xxxv. 31, de sepultura in parasceve non habenda].

2. *Custumarium* or *Consuetudinarium Ecclesiæ Sarum*, p. 407 [*Def. Direct.* capp. 37, 41; *Tr.* p. 14]; p. 433 [*Crede M.* § 109; *Tr.* p. 60].

3. [1]*Liber Pastoralis*:—'*Legatur Collatio scilicet Liber Pastoralis* [*Gregorii*].[2] p. 424 [*Crede M.* § 75; *Tr.* p. 48].

4. *Magna Rubrica* distinguished from the *Pica*. "[Qualiter vero singule historie sunt inchoande, et qualiter Responsoria ferialia sint cantanda], patet expresse ex magna Rubrica, et in aliis specialibus Rubricis, que vocantur Pica Sarum, quarum fidelitas seu veracitas in opere sequenti, ubi agitur de quibusdam festivitatum sanctorum[3] dubiis, manifeste declarabitur in suis locis. Hic consequenter ponuntur et solvuntur obscuritates, seu dubia, quæ in festivitatibus sanctorum solent evenire," pp. 438, 439 [*Crede M.* § 126, p. 66].

5. *Ordo Nocturnorum*, p. 445 [*Crede M.* § 19; *Tr.* p. 33]. ['secundum ordinem nocturnorum.' Sed quere.]

Pica Sarum est falsa quæ dicit, In Sabbato dicitur Responsorium feriale, p. 444 [*Crede M.* § 164*a*; *Tr.* p. 74]. *Falsa* again, p. 446, *ibid.* [§ 173; *Tr.* p. 76].

Lectrina, ubi ad Missam leguntur Evangelia in diebus ferialibus, p. 425 [*Crede M.* § 79; *Tr.* p. 50]. 'Non crucem, sed

[1]—[2] *omit.* Bodl. here, and place after No. 5; so that the numerals, from this point, disagree.

No. 3 is 'No. 5' in *Bodl.* in the enumeration of books in that copy. It adds to the list—

4. *Antiphonarium*, p. 298 [*Crede Michi*, § 6; *Tr.* p. 28].

5. *Legenda Sarum*, the Book for the Lessons, p. 295 [*Def. Direct.* c. 59; *Tr.* pp. 20, 21].

[3] *add.* Bodl.

ipsum Crucifixum adoramus,' p. 425 [*Crede M.* § 79; *Tr.* p. 51].

Agyos. Diaconi cantantes Agyos, p. 426 [*ibid.* § 82; *Tr.* p. 51].

Osculum pacis, p. 438 [*ibid.* § 108; *Tr.* p. 60].

The Sarum Clergy had 6*s.* 8*d.* for a Sunday's Mass, p. 403 [*Defens. Direct.* cap. 2; *Tr.* p. 6]; and 40 marks *per annum* for the psalm *Deus, venerunt Gentes*, p. 404 [*id.* cap. 4; *Tr.* p. 6].

The *Confiteor*,[1] upon the Eve of St. Laurence, p. 444 [*Crede M.* § 163; *Tr.* p. 73]. The prayer for S. Crispin and Crispinianus, p. 445 [*id.* § 170; *Tr.* p. 75]. The Lesson for St. Winifred, p. 446 [*id.* § 174; *Tr.* p. 76]. The Prayer for S. Machutus and S. Anianus, p. 447 [*id.* § 179; *Tr.* pp. 77, 78].

[2]Boys read some of the Lessons, p. 446 [*id.* § 172; *Tr.* p. 76]. In octava lectione mortuorum *aut plumbi lamina vel certe*, non *celte*. Gregorius in originali et antiquæ Bibliæ habent *certe*, p. 448 [*id.* § 188; *Tr.* p. 79].[3]

The *Pica* termed '*Rubrica Sarum*,' p. 414 [*id.* § 126; *Tr.* p. 66]. '*Regula Sarum*,' p. 411 [*id.* § 39; *Tr.* p. 39] ['*Ordinale Sarum*'].[4]

Monasteries[5] bound to the usum Sarum *extra conventum*,[6] p. 409 [*Defens. Direct.* cap. 54; *Tr.* p. 18; *Crede Michi*, § 22; *Tr.* p. 34].

[The paragraphs which follow in this Appendix are printed from the Bodleian copy of Leeu's quarto of 1488 (8° 1. D. Th. BS.). Although a few of the sentences occur also in the British Museum copy, printed by Richard Pynson in 1497 (C. 35, f. 6), in a different order, it may be questioned (as Mr. Bickley has observed) whether they are really of Dr. Wagstaffe's composition.]

[1] This note seems to have been written hastily. The passage in *Crede Michi*, § 163, does not refer to the General Confession (although § 83, *Tr.* p. 83 does), but simply to a portion of Scripture (*Eccli.* li. 1) appointed for the Epistle, beginning *Confite[b]or*.

[2]—[3] *omit* Bodl.

[4] *add.* Bodl. Cf. pp. 3, 25, above.

[5] If the reference here is to *Def. Director.* cap. 54, Bishop Wagstaffe must have been unaware that the term '*in conventu*' may be applied to a service of secular canons.

[6] Bodl. *omits* the words '*extra conventum*,' and continues the paragraph as will be seen below.

Monasteries bound to the *Usum Sarum*,[1] p. 294. "In prioratibus monasterijs et Collegijs de Usu Sarum," p. 302. "Multi dicunt quod sic, quia fratres mendicantes et Canonici Regulares non habent consecrationem fontium." *ibid.* (*Crede Michi*, § 22, p. 34).

"Ego Clemens Maydeston dico," etc., p. 300. This is in the Treatise entitl'd *Crede Michi* (§ 12, *Tr.* p. 31), and therefore Clement Maydston might possibly be the author of that Treatise.[2]

"Clerici Collegiorum Dñi Regis de vento morbido et Sancti Stephani apud Westmonasterium et S. Katherine juxta turrim," p. 287 (*Defens. Directorii*, cap. 6, p. 7).

"Illa Rubrica non est vera quod scribit[ur] sic 'in oct. Corporis Christi cum Regimine chori, omnia fiant ut supra . . .' Mirabile est valde quomodo tanta cæcitas [contingit] in Ecclesia Sarum, quæ solebat totius Angliæ esse clara lucerna," p. 289 (*ibid.* cap. 20, p. 10).

"Hanc opinionem . . . venerabiles cardinales Ecclesiæ S. Pauli destruunt et refutant tanquam erroneam," p. 289 (*ibid.* cap. 22, p. 10).

"Omne Collegium totius Regni plus tenetur orare et dicere missam illam *Salus Populi* pro fratribus et sororibus benefactoribus proprij capituli, quam Sarum, seu alicujus alieni," p. 291 (cap. 36, p. 13).

"Probatur ista assertio esse vera per venerabiles viros ac Patres Canonicos Ecclesiæ Sancti Pauli Londoñ, qui totum officium divinum in cantando et legendo observant secundum usum Sarum Ecclesiæ, sed de Ceremonijs vel observationibus ejusdem nichil curantes. Sed custodiunt antiquas observantias in Ecclesia Sancti Pauli à primordio illic usitatas," p. 292 (*ibid.* cap. 42, p. 16).[3]

"Mr. *Johannes Kempe* Eboraceñ. Archiep̃s et Cardinalis Angliæ 'ipse . . . erat primus Archiep̃s qui illas commemorationes (Sanctæ Mariæ et festi loci) infra provinciam suam prædictis temporibus (infra Adventum et Septuagesimam) instituit, sicut testatur Magister Thomas Gascoyne, Doctor illius provinciæ devotissimus," p. 294 (*ibid.* cap. 58, p. 19).

"Quis vero fuerit qui Distinctiones Lectionum et titulos earum, vel qua auctoritate fecerit, usque hodie ignoratur. . . . Hoc etiam dico cum affirmatione, quod in omnibus ferijs et

[1] Thus the reviser omits the words '*extra conventum*.'

[2] [In like manner we find '(Clemens),' and 'quod Clemens' (*i.e.* quoth Clement) in *Crede Michi*, §§ 13, 18; *Tr.* pp. 31, 33].

[3] On the Use of St. Paul's, London, see Dr. W. Sparrow Simpson's *Documents illustrating the History of St. Paul's Cathedral*, pp. xxi.-xxix.; 10-40, edited for the Camden Society, 1880. Also my *Cathedral Statutes*, iii. pp. 841-843, 852 (Cambridge, 1897).

festis trium lectionum sine Regimine Chori per totum annum ad vesperas et matutinas de die post memoriam de Sancta Maria, habenda est etiam memoria de festo loci. Et istam opinionem sequitur Dñs Johannes Goode, Cardinalis Sancti Pauli Londoñ, et Capella sive Ecclesia sancti Martini de † Graunde," p. 296 (*Defens. Directorii*, cap. 60, pp. 21, 22).

"Infra oct. [Corporis Christi] et in oct. dicatur sequentia *Ecce panis angelorum*, non ex Ordinali, sed ex Consuetudine," p. 304 (*Crede Michi*, § 35, p. 38).

"Quia vero in hoc opere non scribitur aliqua regula nisi sit vera secundum Ordinale Sarum, et bene ventilata, ac peritorum virorum testimonio et Sigillis confirmata, ideo præsens opusculum vocatur *Crede Michi*. Nam qui prædictas regulas memoriter tenet, vix poterit errare in Servitio divino," p. 331 (*ibid.* § 196, pp. 80, 81).[1]

[At the foot of the last page (p. 332) of the Bodleian copy (8° D. 1. Th. B.S.) of Gerard Leeu's 4° of 1488 is written]

Meritis et precibus
sue pie Matris:
benedicat nos Filius
Dei Patris.[2]

[1] The *Directorii Defensorium* of 1495 [Quere 1497.—*Chr. W.*] ends with the clause (cap. 58, *Tr.* p. 18): 'Nam solemnitas pasche incipit in sabbato sacro ad Gloria in excelsis, et finitur sabbato sequenti ante missam.' But in 1487 and 1488 follow more than two pages, commencing 'Pro declaratione [dicendorum].'

The Defensorium of 1497 is much abbreviated. [The longer conclusion of 1495 occupies pp. 17–22 of our edition of Clement Maydeston's *Tracts*.]

At the conclusion of *Crede Mihi*, after 'modulos' (§ 195; *Tr.* p. 80), 1495, 1488 goes on: "Quia vero in hoc opere seu libello non scribitur aliqua regula, nisi sit vera, secundum ordinale Sarum, et bene ventilata, ac peritorum virorum testimonio ac sigillis confirmata; Ideo presens opusculum vocatur *Crede Michi*. Nam qui predictas regulas memoriter tenet, vix poterit errare in servitio divino. Deo gratias." So 1487. So 1495, in which more is added. "Explicit libellus, quod Crede michi appellatur," and so forth.—*W. Cooke.*

[2] *Meritis*, etc. This is *benedictio post prandium*. See Appendix to *Tracts of Clement Maydeston*, p. 155 *n.*; *Missale Westmonast.* iii. 1379, 1381. And compare *Precibus suae sacratissimae Matris*, a *benedictio ad lectionem*, in the Antwerp *Horae*. See also *Horae B. Maria Virginis*, Edgar Hoskins, 1901, p. 154.

APPENDIX (XII.).

"WHAT IS 'THE PYE'?"

I HAVE been asked by some of the readers of our Society's volumes to explain as simply as possible what the 'Pye,' or *Pica Sarum*, is.

The shortest description of it is, that it comprises[1] a Book of Almanacs, or complete collection of Church Kalendars.

Perhaps I cannot describe its nature and origin better than by referring to something which is now going on in the room in which I am at present writing.

About November, 1896, I procured a copy of Messrs. Mowbray's *Churchman's Oxford Kalendar for the Year of our Lord* 1897 (edited by Dr. Legg, our Chairman of Council), and I hung it on a nail, where it still remains. I found that it has Sunday Letter *C*.

About a year later I placed over it the Kalendar for 1898, with *B* for its Sunday Letter; and, in successive years, those for 1899, 1900, and 1901, having Dominical Letters *A*, *G*, and *F*, respectively. If I live till next autumn year, the almanacs for 1902, 1903, will be placed over their predecessors, with letters *E* and *D* respectively. Then I shall have a collection of seven kalendars, each different from the rest; and if I chose to do so I could rearrange them, by their Sunday Letters, in the order of the alphabet, *A—G*, and bind them in one volume. It would be a sort of Pye.

But would it be a perfect and completely comprehensive one?

Let us look forward a little further, in order to answer this.

In 1904, when the Sunday Letter would again be *C*, would the old kalendar for 1897 do duty again? No, it would not, for two reasons. First, it will be a Leap-year; and therefore the Sunday Letter *C* will presently (after Feb. 24th) be exchanged for *B*. Moreover, Easter Day, which fell upon

[1] I use the word 'comprises' (rather than 'is') advisedly, as will be seen from the conclusion of this introductory paper.

April 18th in 1897, will fall on April 3rd in 1904. And in our old kalendar for Letter *B* (that of 1898) Easter was on April 10th; so neither of them will serve again for that occasion. It is by almost unparalleled good luck that my old *G* kalendar of 1900 will serve again so soon as 1906, and that that of 1903 will come into use again as early as 1914. But neither I, nor the generation after me, can look to see *all* the kalendars of this present *septennium* repeated at any time while we may be living out the human span.[1]

To provide a volume, therefore, which should contain every possible variety of kalendar, I must provide many more than seven. How many, then, will be required?

A little thought and experience enable us to answer that there must be a separate almanac for (at the least) every different day on which Easter Day can possibly fall. Easter may fall on any day from March 22nd to April 25th, inclusive, *i.e.* during a period of five weeks, or 35 days.[2] Accordingly our collected volume of the Pye must consist of a set of 35 distinct almanacs, at the least, to serve for all possible emergencies. There will be five varieties having Sunday Letter *A*, five having Sunday Letter *B*, and so with the other letters up to *G*. I say '35 *at the least*,' because Leap-years (which we have avoided in the close of the late, odd-numbered century) will constantly occur, to introduce another variety; and so another combination of days will be found in the actual annual kalendars which will be issued for bissextiles. But where we have them all collected in a volume, it is a simple matter to make a couple of the sections, made for common years, serve for a Leap-year by turning back from one section to the preceding one which has the same numerals,[3] after Feb. 24th for St. Matthias' Day, and to use it for the remainder of the year. So that in a book of almanacs (with this *proviso*) 35 sections will be generally sufficient.[4]

[1] As we stated for the Sarum Breviary in 1880, the *Pica* or almanac marked '*Primum* D' in Sarum books, and 'Almanac 1' in De Morgan's collection, which was last employed in 1818, will not come into use again until *Anno Domini* 2285, *si quis erit.*

[2] If it be asked, "Why are there so many as 35 different days, in March with April, on which Easter Day can fall?" we may reply by referring to our definition, which tells us that "Easter Day is the Sunday after the Full Moon which falls on or after March 21st." Now, the period from one full moon to the next is one Lunar Month, or 28 days. That would give us 28 possible variations if we kept our *Pascha* regardless of the day of the week on which it, or the 21st of March, falls. But as our Easter is always the *Sunday* after the Full Moon in question, we must allow an additional 7 days for possible varieties on that account. Thus we have 28 + 7, which amount to 35.

[3] *e.g.* in Leap-year 1904, where the year opens as 2 *C*, it will be necessary on Feb. 25th to repeat the letter *F*, and on the 26th to turn back to 2 *B* for the remainder of the year.

[4] There is a very rare case where a Leap-year, with Sunday Letters *DC*, has

The earliest possible Easter Day (22nd March) has Sunday Letter *D*. We may style the almanac in which this occurs, '1 *D*,' or 'D *primum*.' That which has the next earliest Easter will be 'E *primum*'; the third, 'F *primum*'; the fourth, 'G *primum*'; the fifth, 'A *primum*'; and the eighth, 'D *secundum*'; and so on with the series, until at last we reach the 35th, which is called 'C *quintum*,' and which has the latest possible Easter Day, occurring on April 25th.

But the reader will observe that, instead of ending with 'C *quintum*' or 'G *quintum*' (for it adopts the alphabetical order, and also groups all the *A*'s together, and then all the *B*'s, and so forth), the Sarum Pye contains a '*Sextum* G' and a '*Sextum A*,' etc., etc.

This is so arranged, simply for the sake of making the book more compendious. Further examination will show that these sixth sections are not really whole independent years; that they do not make the total really up to 42, and that there are in fact no more than 35 different years complete. 'A *primum*,' and all the rest, do not in point of fact, any of them, provide for an entire twelvemonth apiece, but carry us on only from the octave of Epiphany, in January, to a few Sundays after Trinity, where the influences of our variable Easters cease to have any noticeable effect.

'*Sextum* A,' then (and the like is true of '*Sextum* B,' and all the rest), is a portion available in common for appending to 1 *A*, 2 *A*, 3 *A*, 4 *A*, and 5 *A*, alike; and it serves for the latter part of the Trinity season, and for Advent and Christmas. It also gives guidance for the ensuing New Year and Epiphany, for which of course we have to betake ourselves to a new Sunday Letter, as is duly noted in the book itself, section by section, whenever we reach that point.

But the Sarum Pye is something more than a collection of all possible varieties of the Kalendar. That end is admirably served by the late Prof. A. M. De Morgan's *Book of Almanacs*, which was stereotyped by Messrs. Taylor, Walton, and Maberly in 1851. A book of about 35 pages would be sufficient for the purpose. De Morgan's volume does not reach 120 pages, preface and all included.

Clement Maydeston claimed for his book, which we have here reproduced, that it was a 'PRIEST'S DIRECTORY' for performing divine service daily throughout the year. Every

Golden Number viij (or vj, New Style), with Easter Day on April 25th; a Leap-year, with Sunday Letters *DC*, has Golden Number vj (or viij, in Old Style), with Septuagesima on February 22nd, and Easter Day on April 25th, for which a 36th almanac may be provided for the sake of completeness. But it has not been required within the memory of man, and will not be wanted until A.D. 2285. See pp. xxviii., xxx., 266, 317, 569, 573.

day in each year is mentioned, as it occurs, just as it would be in an almanac; but, as each day is mentioned, the liturgical directions of the Sarum *Ordinale diuini officii*, so far as they are applicable to that day, are briefly introduced, so that just so much guidance as was found to be practically desirable was given, to enable the clergy to use the proper antiphons, versicles, responds, psalms and lessons, chapters, hymns and collects, the due processions and masses, the right kyries, epistles, sequences, gospels, communions, and the like, and to know when to say or to omit the Nicene Creed, and so forth. Notice also was taken of the memorials or suffrages proper to be used, and of the weekly commemorations, which might somewhat overcrowd an ordinary almanac, but which needed to be clearly specified, in order to avoid confusion in the disposition of the week and in the recitation of the daily services.

The Pye is thus a perpetual almanac and an Ordinal of Divine Service and Worship combined.

In order to determine which section of the Pye is to be used for any specific year, reference may be made to the tables of years: viz. on p. 23 if it be a year of present date between 1899 and 1933,[1] and to pp. 19–22 for A.D. 1489–1593. The Pye required will be found there simply stated.

Or it may be discovered more scientifically by reference to the *Tabula nigra* on p. 26, provided only that we know the *Sunday Letter*, and the *Golden Number* (Old Style) of the year in question. Again, it may be found by reference to our more comprehensive table on pp. xxix., xxx., prefixed to the former section of this book. In using this last-named table, it will be sufficient if we know either the date of Easter Day alone in the year required, or (failing that) the Sunday Letter together with either the Golden Number *or* the Epact, in either New Style or Old.

CHR. W.

[1] In 1882 I gave a list of the Pyes in consecutive years from 1800 to 1900 on pp. ccclxxxi.–ii. of the Cambridge edition of the Sarum Breviary, fasc. i.

APPENDIX (XIII.).

INTRODUCTION BY THE REV. J. R. LUNN, B.D. 1895.

ALTHOUGH the *Pica* and the *Ordinale* were very commonly used as synonymous terms, it should seem that that was not originally the case, but that the former was a result of the latter; the *Ordinale* containing the Rules determining the several variations of the Divine Service, and the *Pica*, or Pye, or *Directorium Sacerdotum*, exhibiting these Rules in the form of Calendars. In fact, to the mediæval clergy, the Pye performed precisely the same office as such publications as 'The Churchman's Almanac' do to the clergy of the present day. But, in the Middle Ages, almanacs for the current year were not procurable: it became, therefore, necessary, or at least highly advisable, that the matter should be attacked on a large scale, and all possible almanacs constructed once for all and collected together, with directions as to which is to be used in any given year. This collection, consisting of 35 almanacs, constitutes the Pye; and it will without much difficulty be seen what a plain and easy directory it is.[1]

There are two Appendices [to the Pye, added by Clement Maydeston in the fifteenth century: they are called] the *Defensorium Directorii* and the *Crede Michi*. They contain various notes and cautions.

The work begins with an ordinary calendar, containing the fixed Saints' Days, etc., which is followed by a table of years about the time of its publication, with the dates of Easter therein; and a table or index to the body of the work (*i.e.* the 35 calendars), showing which is to be taken with the respective Golden Numbers. These are, of course, in what is called 'Old Style,' and to it corresponding matter in 'New Style' has

[1] I desire to put on record that when I was first shown the Pye, in the Cathedral Library at Ripon, I looked at it with curiosity as being an extremely obscure and complicated work; nevertheless I understood the general scope of it in a quarter of an hour. The complications are in the Breviary, and not in the Pye.

been added [in our present paper]; this has been done according to the system which comes into force in the year 1900, and which is equally true for the period in which I am writing [viz. 1895].

It may not be amiss to describe the construction of these calendars. Their variations depend upon the various dates of Easter; and as this festival may be as early as March 22, or as late as April 25, there will be 35 dates, and consequently 35 possible calendars.

The Council of Nicæa, in A.D. 325, decided about Easter as follows:—

(i.) The lunation which has its *fourteenth* day on the vernal equinox (March 21), or as soon as possible after it, is the Paschal Moon.

(ii.) The fourteenth day of it is 'Paschal Term' (*Terminus Paschalis*).

(iii.) The Sunday next after Paschal Term is Easter Day.

Easter Day, therefore, may be on the day after Paschal Term, or as much as 7 days after it; the latter is the case when Paschal Term falls on a Sunday.

It is important to observe that Paschal Term is not necessarily the day of the actual full moon: it may be the day before it; and if so, and it be on a Saturday, the actual full moon will fall on Easter Day itself. This is a rare case, but it happened in 1845.[1]

From (i.) it follows that the Paschal Moon has its first day on March 8, or some subsequent day.

A lunation being really $29\frac{1}{2}$ days [nearly], the Calendar Moons are made to consist of 30 and 29 days alternately; and as the Paschal Moon ends in April, it will be one of 29 days. If, then, its first day is on March 8, the first day of the next moon will be April 6. Therefore the latest possible date for a Paschal Moon to begin on will be April 5, and this gives the latest Paschal Term to be on April 18.

Therefore the latest possible date for Easter is a week afterwards, *i.e.* April 25, and the earliest possible date is the day after the vernal equinox, *i.e.* March 22.

To determine Easter, therefore, two things must be known: (i.) the date of Paschal Term; (ii.) what day of the week this

[1] [It happened also in 1900, in London, but not in New York, the full moon being at 1 hr. 2 min. a.m., Greenwich time, on Easter Sunday, April 15th, which was about 8 p.m. on Saturday in New York. This illustrates the extreme inconvenience which would ensue if Easter were governed by the Astronomical Full Moon. A year might occur in which the moon was full in England on March 21st, but in America on March 20th. In this case the English Easter would fall on the Sunday after March 21st, whilst the American Easter would be the Sunday after the April full moon. In an extreme case the difference between the English and American Easter might amount to five weeks.—*W. Allen Whitworth.*]

is. The former of these is ascertained by the Golden Number,[1] and the second by the Sunday Letter.

It was observed that, after 19 years, the new moons happen on the same days of the month as they did before, taking the Julian reckoning. There is a small errour in this, but the existence of it was not suspected, nor indeed could well have been. If, then, a register were made of the dates of new moons throughout the period of 19 years, it will serve again for the next period, and so on, for ever (if there were no errour).

The years could be numbered from 1 up to 19, over and over again, forming what is called 'the Metonic Cycle;' and these numbers, which show what place any year occupies in it, are called 'the Golden Numbers.'

In the Nicene period, the new moon in the first year of the cycle, which had Golden Number 1, happened on Jan. 23; the previous moon (ending in January, and being the moon 'of January') had 30 days. This, therefore, has 29 days; and the next new moon is 29 days later, *i.e.* on Feb. 21. The third new moon will be 30 days later, on March 23, and this is the Paschal Moon; the next, 29 days later, on April 21; and so on, giving May 21, June 19, July 19, August 17, Sept. 16, Oct. 15, Nov. 14, and Dec. 13.

The number i. being affixed to these days, as it is in the General Calendar, shows that new moon happens on those days in every year that has the Golden Number 1.

Since 12 lunations = 354 days, which is 11 days less than a year, the new moon in the second year, Golden Number 2, will happen 11 days earlier than it did in the year past, *i.e.* it will happen on Jan. 12; and in like manner in Feb. 10, March 12, April 10, etc.

The number ii. is, therefore, affixed to these days.

In the third year of the cycle, Golden Number 3, the new moon, in like manner, happens on Jan. 1, and again on Jan. 31; this is an intercalated lunation of 30 days. The others are March 1, March 31, April 29, etc., against which the number iii. is set.

In this manner the whole table is constructed.

In 19 years there are 235 lunations, *i.e.* 12 for each year and 7 extra. These additional or intercalated ones have 30 days, except the last, which has 29; and this corrects for the Leap-years.

The Paschal Moon is the only one which demands special attention; and as it is new on some day from March 8 to

[1] De Morgan does not use the Golden Number, but the Epact, following Clavius herein. I don't use the Epact, thinking the Golden Number simpler, more intelligible, and less artificial.

April 5 inclusive, 19 of these days will be marked by the Golden Numbers.

The date of new moon is always the same in March and January, since there are 59 days between these dates.

For the same reason, the date of new moon is the same in April and February. This is for a common year; in a Leap-year the dates of new moon in January and February should be taken one day later.

Having given the date of new moon for any year *within a cycle*, in the successive years the dates will be obtained by subtracting 11 days, and adding 30 days when necessary to bring the date later than March 7. Thus, in the first year, the new moon being on March 23, in the second year it will be on March 12; in the third year on March 31; in the fourth year on March 20; in the fifth year on March 9; in the sixth year on March 28, and so on. The respective Golden Numbers will be found against these days.

(*a*) Within a cycle, no two Golden Numbers fall on the same day. For no multiple of 11 days to be subtracted (as far as 19×11) can be equal to, and therefore compensated by, any multiple of 30 days.

(*b*) Within a cycle, after 11 years, the new moon happens 1 day earlier. For by the lapse of years it goes back 11×11 days, and 4 intercalations of 30 days make it $121 - 120$ days earlier, *i.e.* 1 day earlier.

If, therefore, 11 be subtracted from any Golden Number, the result will come 1 day later.

(*c*) Within a cycle, after 8 years, the new moon happens 2 days later. For it goes back 8×11 days, and 3 intercalations of 30 days bring it $90 - 88$ days later, *i.e.* 2 days later.

If, therefore, 8 be added to a Golden Number, the result will come 2 days later.

One of these two operations is always possible. The Golden Numbers, therefore, will come in an invariable order, by subtractions of 11 and additions of 8. In 6 cases there is an apparent exception to statement (*c*), which is accounted for by the shorter lunations, and the last intercalation in the cycle of 29 days.

Cases may occur wherein an accommodation must be made at April 4 and 5. The Old Style system is not [such a case]; but the New Style system, which will be exhibited here, is. It is rendered necessary by statement (i.) on p. 674, and by the condition that the Paschal New Moon cannot be later than April 5.

Paschal Term happens from March 21 to April 18; and in the first year of the cycle it will be 13 days after March 23, *i.e.* on April 5.

All that has been said about new moons can be applied to Paschal Terms, putting the Golden Number 1 against April 5, successively subtracting 11 days, and adding (when necessary) 30 days, and putting the subsequent Golden Numbers accordingly.

The result is as follows: in it the Sunday Letters are also given, which will be explained presently.

For Golden No.	Paschal Term.		For Golden No.	Paschal Term.	
16	March 21	C		April 8	G
5	22	D	17	9	A
	23	E	6	10	B
13	24	F		11	C
2	25	G	14	12	D
	26	A	3	13	E
10	27	B		14	F
	28	C	11	15	G
18	29	D		16	A
7	30	E	19	17	B
	31	F	8	18	C
15	April 1	G		19	D
4	2	A		20	E
	3	B		21	F
12	4	C		22	G
1	5	D		23	A
	6	E		24	B
9	7	F		25	C

Since there are 7 days in the week, the first seven letters of the alphabet are placed against the days of the year, over and over again, beginning with Jan. 1. Whichever of the first 7 days of January is on Sunday, the letter belonging to that day is the 'Sunday Letter' for the year, and all other days having this letter are Sundays. This letter will change in Leap-years after February. Thus, if Jan. 1 be Friday, Jan. 3 will be Sunday, and *C* will be the Sunday Letter for the year. But if it be a Leap-year, March 1 will not be on Monday, but on Tuesday; and this will make March 6 on Sunday, which has *B*; therefore such a year has Sunday Letters *CB*. It is the latter of these that refers to Easter.

If, then, a year have Golden Number 6, and Sunday Letter *E*, the inspection of the above table will show that the Paschal Term is April 10, and this is Thursday (belonging to *B*), and the following Sunday (belonging to *E*) is April 13. This is, therefore, the date of Easter.

It will be seen also that every Sunday Letter gives 5 possible dates of Easter; thus, when the Sunday Letter is *A*, Easter may be on March 26, April 2, April 9, April 16, or April 23. This gives rise to 5 Calendars, called here 1*A*, 2*A*, 3*A*, 4*A*, 5*A*. These extend, in the Pye, from the Sunday after the octave of

Epiphany to the end of July; and thenceforward another Calendar, *6A*,[1] serves for the rest of the year, supplemental to any of these; indeed, it extends beyond the year, until the octave of Epiphany in the following year.

Since an ordinary year ends on the same day of the week as it begins, the next year will have its Sunday Letter one place in the alphabet before that under consideration. Thus, if a year has Jan. 1 on Thursday, and therefore Sunday Letter *D*, the next year will have Jan. 1 on Friday, and therefore Sunday Letter *C*.

The 'natural' order of Sunday Letters therefore is AGFEDCB.

It becomes necessary now to find how the Golden Number and the Sunday Letter of a given year may be ascertained.

A Metonic cycle began in the year before A.D. 1; therefore, divide the numeral of the year by 19, and the remainder increased by 1 is the Golden Number; the quotient shows merely how many cycles have elapsed.

Example: for the year 1536. Dividing by 19, we have quotient 80 and remainder 16; therefore 17 is the Golden Number.

For the Sunday Letter. The year before A.D. 1 began on a Thursday, and was a Leap-year, having therefore the Sunday Letters *DC*.

From the natural order we construct this little table—

A	G	F	E	D	C	B
0	1	2	3	4	5	6

[In every year March 1 falls one day later in this table than it did in the preceding year, excepting Leap-year, in which March 1 falls two days later than it did in the previous year.][2] Therefore, to the numeral of the year add its integral fourth part, and also add 5, corresponding to *C*, the second letter of the initial year. Divide by 7, and the remainder gives the Sunday Letter according to the little table.

For the numeral of the year indicates the advance in the week, beyond the position defined by 5, due to every year; the fourth part indicates the advance due to the Leap-years; the division by 7 days rejects all the complete weeks, and the remainder indicates the place in the week occupied by Jan. 1.

[1] [In the Breviary this is more logically styled '*A*' simply; for it is not a separate kalendar, like 1*A*—5*A*, but a supplement common to them all.]

[2] [Mr. Lunn had written, "Every year takes March 1 one day later, and every Leap-year produces the same effect in addition." Finding this sentence somewhat obscure, I have ventured to explain it as in the sentence bracketed above, considering that Mr. Lunn never had the opportunity of revising his paper in print.—*Chr. W.*]

In a Leap-year this refers to the latter part of the year, from March onwards.

Example: for 1536. Its fourth part is 384; 1536 + 384 + 5 = 1925. This divided by 7 leaves remainder 0, which belongs to *A*.

Since 1536 is exactly divisible by 4, it is a Leap-year; therefore its Sunday Letters are *BA*.

Referring to the Paschal Table above, we see that for the Golden Number 17 the Paschal Term is April 9, and the following Sunday (*A*) is April 16. This, therefore, is the date of Easter in that year.

In several cases the table of years from 1496 downwards may be made of use.

From any year that may be proposed, subtract (or add) such a multiple of 19 as will bring it within the table. It will have the same Golden Number as the result.

The Sunday Letters reproduce themselves exactly after 28 years; therefore by subtracting (or adding) an appropriate multiple of 28 so as to bring it within the table, the Sunday Letter will be similarly given.

Thus for 1349. Adding 8 × 19, or 6 × 28, brings it within the table, giving respectively 1501 and 1517. And these give the Golden Number 1 and the Sunday Letter *D*. And this gives Paschal Term on April 5, and Easter on April 12.

Since the product of the numbers 19 and 28 = 532; in Old Style, after 532 years have elapsed, the same Golden Number and Sunday Letter will occur together in similar combination, *i.e.* both Leap-years, or both first after Leap-year, etc.; and therefore Easter will be on the same day again. In the great cycle of 532 years they will occur together 4 times, viz. after the lapse of 247 years and 3 periods of 95 years each. Thus, taking the case just mentioned, the Golden Number 1 and Sunday Letter *D* belong to the years 912, 1159, 1254, 1349, 1444, etc., of which the first and last, being Leap-years, have Sunday Letters *ED*. No other years within these limits have both the Golden Number 1 and Sunday Letter *D*.

A complete table of 532 years will serve for Old Style for ever; and such a table is given in the York Pye. [See above, p. 571.]

New Style.

The construction of the Calendar in New, or Gregorian, Style differs in no wise in principle from that already described. The only point of difference is that the Golden Numbers are not

permanently affixed to certain days of the Calendar, but are subject to shifts at certain epochs. The order in which they occur, by subtractions of 11 and additions of 8, remains as before; for the reasons which cause this, viz. the length of a year and of a lunation, are unchanged. They will therefore be shifted all in a body, and if any one of them can be determined as to a certain day, the date of the others will come in necessary sequence.

These shifts are brought about by two errours in the Julian Calendar.

The first, and greatest errour, is that the Julian assumption of 365¼ days makes the year too long by about 12 minutes. In 4 centuries this errour amounts to about 3 days. Therefore 3 Leap-years have to be rejected in 4 centuries; and this is most conveniently done at the centurial years, not divisible by 4; so that 1600, 2000, etc., are Leap-years, but the other centurial years are common. The effect of this errour is to make March 21, after the lapse of centuries, in the Julian reckoning, come *after* the vernal equinox, or to make the vernal equinox go backwards in the Calendar. The accumulated effect of the errour in the 16th century was 10 days, which were struck out, and a new start made. The difference between Old and New Styles, of 10 days, remained through the 17th century; for the 18th it became 11 days; for the 19th, 12 days; for the 20th and 21st it will be 13 days, and so on. Thus, in the year 1900 and onwards, March 1 (O.S.) will be the same day as March 14 (N.S.).

Since the intercalation takes place before Easter, each centurial year will be subject to the same laws as the years of the century following it; not of the century which it ends.

By this is necessitated a modification of the rule for finding the Sunday Letter. Before the division by 7 is effected, it will be necessary to subtract the difference between Old and New Styles. This, for the 20th and 21st centuries, being 13 days, may be combined with the addition of 5 days already required, and produces a subtraction of 8 days, which (as multiples of 7 are of no effect for this purpose, and therefore go for nothing) is equivalent to an addition of 6. For the 22nd century, the difference of 14 days, with the same combination, is equivalent to the addition of 5.

Examples: for the year 1949. Its integral fourth part is 487. $1949 + 487 + 6 = 2442$: this divided by 7 leaves remainder 6. Therefore the Sunday Letter is *B*.

For the year 2164 (a Leap-year). Fourth part 541. $2164 + 541 + 5 = 2710$; remainder, after division by $7 = 1$. Therefore the Sunday Letters are *AG*.

Hence the following table is made, and can be proved as above.[1]

0	1	2	3	4	5	6
A	G	F	E	D	C	B
1800	1700	1500 1600 L				
2700 2800 L	2600	2500	2300 2400 L	2200	2100	1900 2000 L
3700	3500 3600 L	3400	3300	3100 3200 L	3000	2900
					3900	3800

The rule, therefore, now is: To the numeral of the year, add its integral fourth part; also add the number at the top of this table corresponding to the century. Divide by 7: the remainder will give the Sunday Letter according to the top of the Table. In a Leap-year, the Sunday Letter thus obtained is the second, which refers to Easter. The centurial Leap-years are here marked L.

The second errour, which has been alluded to before, is in the Metonic cycle of 19 years; this is about an hour and a half. So that the new moon, when Golden Number is 1, for example, happening on Jan. 23, will after 19 years happen on Jan. 23 again, but an hour and a half earlier in the day. After 16 cycles this errour amounts to 1 day, and then the new moon would happen on Jan. 22. And 16 cycles = 304 years.

This errour could not possibly have been detected till the 6th or 7th century, and would not be likely to have been noticed till the 9th or 10th, a very unfavourable period. It was known in the 15th century, and the errour about that time had amounted to 4 days. Accordingly, in the Calendar in the Breviary we find a direction for the new moon, '*in cælis est*

[1] [Mr. Lunn wrote to me (7 Nov. 1891)—

"I have found out a few 'properties,' which very materially facilitate the tabulation of Easter. In some cases I could do a whole century in about twenty minutes (having a sheet ready prepared). I have got Easter tabulated for all years down to 3999."—*Chr. W.*]

hic,' each syllable representing a day; and it is to be counted backwards from that day on which the Golden Number is placed; thus making the new moon 4 days earlier. [See above, pp. 626–7.]

A Metonic cycle, then, is less than 19 Julian years by an hour and a half.

In this period the Calendar errour amounts to 12m. × 19, *i.e.* 3h. 48m., so that 19 Gregorian years are less than 19 Julian years by 3h. 48m.

Therefore a Metonic cycle is greater than 19 Gregorian years by 2h. 18m.

The effect of the lapse of ages, then, will be to make the new moons go backwards in the Julian Calendar, and forwards in the Gregorian. They will all go in a body, and therefore to determine the phenomena of one in the Calendar will be sufficient.

Since a Metonic cycle is more nearly equal to 19 Julian years than to 19 Gregorian years, Julian reckoning must be used in the calculation, and converted into New Style at the end.

The Golden Number is the same in New Style as in Old.

In 1852, the year when the New Style was introduced, the Golden Number was 6, and the new moon in the Calendar on March 28. This, from the observed accumulated errours in the Metonic cycle, must be moved backwards 4 days, to March 24; and then 10 days forward, for the Calendar errour, to April 3; for March 24 (O.S.) is the same day as April 3 (N.S.).

By the properties established above, the Golden Number 14 will go on to April 5, and 3 to April 6, and therefore also to March 8; and this will be the most convenient Golden Number to work with, for the lapse of ages will take it gradually down in the Gregorian Calendar.

The Golden Number 3, and the new moon belonging to it, goes back in the Calendar 1 day for every 3 centuries, Julian reckoning. So that for the 16th, 17th, and 18th centuries it stands on March 8; for the 19th, 20th, and 21st centuries it stands on March 7; for the 22nd, 23rd, and 24th centuries it stands on March 6, and so on.

To this must be applied the Calendar correction, arising from the omitted Leap-years. In the 16th and 17th centuries this is nothing; in the 18th it is 1 day forward; in the 19th, 2 days forward; in the 20th and 21st, 3 days forward, and so on. Whence the following table:—

In the 16th and 17th centuries iii. stands against . . . . . . Mar. 8.

		For Metonic Errour.		For Calendar Errour.		
In 18th cent.	it is put back	0 days,	and forward	1 day,	and therefore stands on	Mar. 9
19th	,, ,,	1	,, ,,	2	,, ,, ,,	9
20th	,, ,,	1	,, ,,	3	,, ,, ,,	10
21st	,, ,,	1	,, ,,	3	,, ,, ,,	10
22nd	,, ,,	2	,, ,,	4	,, ,, ,,	10
23rd	,, ,,	2	,, ,,	5	,, ,, ,,	11
24th	,, ,,	2	,, ,,	6	,, ,, ,,	12
25th	,, ,,	3	,, ,,	6	,, ,, ,,	11
26th	,, ,,	3	,, ,,	7	,, ,, ,,	12
27th	,, ,,	3	,, ,,	8	,, ,, ,,	13
28th	,, ,,	4	,, ,,	9	,, ,, ,,	13
29th	,, ,,	4	,, ,,	9	,, ,, ,,	13
30th	,, ,,	4	,, ,,	10	,, ,, ,,	14
31st	,, ,,	5	,, ,,	11	,, ,, ,,	14
32nd	,, ,,	5	,, ,,	12	,, ,, ,,	15
33rd	,, ,,	5	,, ,,	12	,, ,, ,,	15
34th	,, ,,	6	,, ,,	13	,, ,, ,,	15
35th	,, ,,	6	,, ,,	14	,, ,, ,,	16
36th	,, ,,	6	,, ,,	15	,, ,, ,,	17
37th	,, ,,	7	,, ,,	15	,, ,, ,,	16
38th	,, ,,	7	,, ,,	16	,, ,, ,,	17
39th	,, ,,	7	,, ,,	17	,, ,, ,,	18
40th	,, ,,	8	,, ,,	18	,, ,, ,,	18

For these purposes the 19th century contains the year 1800, but not the year 1900, for the reason given above of intercalation before Easter; and so for the others.

These give the new moons in March for the Golden Number 3. The Paschal Terms will be 13 days later.

There are still minute errours remaining, both in the Metonic cycle and in the Calendar, but they do not produce any effect till the year 4000.

In the 20th century, the new moon for Golden Number 3 is March 10.

The Golden Number 14, being greater by 11, will stand on the preceding day, March 9.

There can be none on March 8, because 14 + 11 is greater than 19.

Adding 8 to 3. we obtain Golden Number 11, which will stand against the day but one following, March 12. Similarly 19 stands against March 14, etc.

Hence the following table for the 20th, 21st, and 22nd centuries, *i.e.* from 1900 to 2199. A similar one can be constructed for any other century.

Golden Number.	New Moon.	Paschal Term and Sunday Letter.	Golden Number.	New Moon.	Paschal Term and Sunday Letter.
	March 8	March 21 C	7	March 26	April 8 G
14	9	22 D		27	9 A
3	10	23 E	15	28	10 B
	11	24 F	4	29	11 C
11	12	25 G		30	12 D
	13	26 A	12	31	13 E
19	14	27 B	1	April 1	14 F
8	15	28 C		2	15 G
	16	29 D	9	3	16 A
16	17	30 E	17	4	17 B
5	18	31 F	6	5	18 C
	19	April 1 G			19 D
13	20	2 A			20 E
2	21	3 B			21 F
	22	4 C			22 G
10	23	5 D			23 A
	24	6 E			24 B
18	25	7 F			25 C

The Golden Numbers 17 and 6 have had to be shifted back to April 4 and 5, because the latter date is the latest admissible, and no two can come on the same day.

We ascertained before that the Sunday Letter for the year 1949 will be *B*, and for 2164 will be *AG*.

Dividing by 19 and increasing the remainders by 1, we obtain the Golden Numbers for these years, viz. 12 and 18.

Referring to the above table, we get Easter in 1949 on April 17, and in 2184 on April 8.

The Pye for 1949 will be 4*B*, and for 2164 will be 3*A* and 3*G*.

The coincidence of Greek and Latin Easter is by no means so unfrequent as may on first thoughts be expected. A solitary case has happened, of 3 coincidences in successive years, 1627, 1628, 1629. It is impossible now, but 2 coincidences are not very rare, *e.g.* 1706, 1707; 1726, 1727; 1729, 1730; 1733, 1734; 1743, 1744, etc. This tends to become rarer, and in the course of ages any coincidence will become impossible.[1]

The following table exhibits the comparison of Old and New Style for the 20th and 21st centuries; the Golden Numbers are

[1] In the 18th century there were 41 coincidences of Greek and Latin Easter, of which 20 were in ten sets of two successive years. In the 19th century 34 coincidences, of which 6 are successive; 1892, 1895, 1896 are the last. The coincidences in the 20th century will be 26, viz. 1906, 1909, 1912, 1915, 1916, 1919, 1922, 1930, 1933, 1936, 1939, 1942, 1943, 1946, 1950, 1953, 1957, 1960, 1963, 1966, 1974, 1977, 1980, 1984, 1987, 1990. In the 21st century there will be 31 coincidences, viz. 2001, 2004, 2007, 2010, 2011, 2014, 2017, 2025, 2028, 2031, 2034, 2037, 2038, 2041, 2045, 2048, 2052, 2055, 2058, 2061, 2069, 2071, 2072, 2075, 2079, 2082, 2085, 2091, 2095, 2096, 2099.

affixed to the several Paschal Terms, and the days which are actually identical are set side by side.

New Style.		Old Style.		New Style.		Old Style.	
	March 21 C				April 15 G	April 2 A	4
14	22 D			9	16 A	3 B	
3	23 E			17	17 B	4 C	12
	24 F			6	18 C	5 D	1
11	25 G				19 D	6 E	
	26 A				20 E	7 F	9
19	27 B				21 F	8 G	
8	28 C				22 G	9 A	17
	29 D				23 A	10 B	6
16	30 E				24 B	11 C	
5	31 F				25 C	12 D	14
	April 1 G				26 D	13 E	3
13	2 A				27 E	14 F	
2	3 B	March 21 C	16		28 F	15 G	11
	4 C	22 D	5		29 G	16 A	
10	5 D	23 E			30 A	17 B	19
	6 E	24 F	13		May 1 B	18 C	8
18	7 F	25 G	2		2 C	19 D	
7	8 G	26 A			3 D	20 E	
	9 A	27 B	10		4 E	21 F	
15	10 B	28 C			5 F	22 G	
4	11 C	29 D	18		6 G	23 A	
	12 D	30 E	7		7 A	24 B	
12	13 E	31 F			8 B	25 C	
1	14 F	April 1 G	15				

If a year have Golden Number 1, and Sunday Letters *D*, *E*, or *F* (*i.e.* if Paschal Term be not later than Tuesday, in New Style), then Greek and Latin Easter coincide; if otherwise, Greek Easter is one week later than Latin. The following year would have Sunday Letters *C*, *D*, or *E*; if it be Leap-year, *CB*, *DC*, or *ED*, and Golden Number 2: in the case of *CB* there will be a second coincidence, but not in the other cases. This may stand as an example.

When the Golden Number is 14, 3, 11, 19, or 8, Latin Easter is between March 23 and April 4, and Greek Easter between April 26 and May 8 (N.S.).

In New Style 4 centuries make a large cycle of Sunday Letters. For there are 97 Leap-years, and 497 is a multiple of 7; therefore every year has the same Sunday Letter as that 400 years before or after it. This cycle constructed for the period 1600 to 1999 will serve over and over again.

In Old Style, if two years be separated by 95 years, they will have the same Easter, provided the earlier is not Leap-year. For $95 = 5 \times 19$; therefore they have the same Golden Number. Also there will be 24 Leap-years, and $95 + 24 = 119$, a multiple

of 7; therefore they have the same Sunday Letter. Consequently their Easters are identical.

When the earlier year is a Leap-year, a lapse of 247 years brings the same Easter; for $247 = 13 \times 19$, and $247 + 61 = 308 = 44 \times 7$.

The great cycle of 532 years, therefore, is divided into three portions of 95 and one of 247 years.

In New Style, as long as it coincides with Old, the same will be true: *i.e.* as long as the Golden Numbers remain unshifted, and no Leap-year is omitted. Therefore, *in every century*, the years '01, '02, '03 have the same Easters as '96, '97, '98, but '04 has not the same Easter as '99. And through the 20th and 21st centuries it will be true; and so in other like cases, because of the centurial Leap-year. Thus the Easters of 1953, 1954, 1955 are reproduced in 2048, 2049, 2050; but not that of 1956 in 2051.

Between one century and the next, when the centurial year is common, a lapse of 57 years will reproduce Easter, provided the earlier year is not immediately preceding a Leap-year. For $57 = 3 \times 19$. Also there will be (naturally) 14 Leap-years, one of which is omitted; and $57 + 13 = 70$. Therefore there is the same Golden Number and Sunday Letter, and consequently the same Easter. Thus the Easters of 2060, 2061, 2062 are reproduced in 2117, 2118, 2119; but not that of 2063 in 2120.

The lapse of 247 years will occasionally reproduce Easter. This is when, of the centurial years, one is common and the other bissextile. Moreover, the earlier year must not be a Leap-year. For $247 = 13 \times 19$; and there will be (naturally) 62 Leap-years, one of which is omitted; and $247 + 61 = 44 \times 7$. Therefore Golden Numbers and Sunday Letters are the same, and therefore Easter is reproduced.

Thus the Easters of 2237, 2238, 2239 are reproduced in 2484, 2485, 2486; but not that of 2240 in 2487.

Between one century and the next, when the centurial year is common, or even in three successive centuries, when one of the centurial years is common and the other bissextile, the lapse of 152 years reproduces Easter. For there will be naturally 38 Leap-years, one of which is omitted; and $152 + 37 = 189$, a multiple of 7. Moreover, $152 = 8 \times 19$. Therefore such years have the same Golden Number and Sunday Letter, and consequently the same Easter. This is a very convenient property, as it has no further restrictions.

Thus the Easters of 2000, 2001, 2002 . . . 2047 are reproduced in 2152, 2153, 2154 . . . 2199.

These properties may be used with advantage to lighten the labour in determining Easter for a set of distant years.

They may also be applied to the case when a shift of Golden Numbers takes place; for this shift is one day downwards. And if in the earlier year the Paschal Term be on a Saturday, the Easter of the later year will be a week later; otherwise, on the same day. But this will not always apply to the two latest Golden Numbers; and sometimes the shift in question makes the latest become the earliest, causing Paschal Term to skip from April 18 to March 21. All such cases require special investigation.

By means of these properties I have calculated Easter as far as the year 3999 with considerable ease. A notable incident was, that not a single calculation was required for the 22nd century, nor for the 34th century; the 152-year lapse supplying the whole of these cases by mere transcription.

The minute errours still existing are, for the Metonic cycle, one day in 25 centuries, and for the Calendar, one day in 40 centuries.

The former is best applied at the years 4200, 6700, etc.: its effect is to retain the new moon on the same day for 4 centuries, not 3; so that for the 40th, 41st, 42nd, and 43rd centuries the Golden Number 3 is put back 8 days; 9 days in the 44th, 45th, and 46th centuries; 10 days for the next three, and so on; till we come to 17 days for the 65th, 66th, 67th, and 68th centuries.

The second is best applied at the years 4000, 8000, etc., and consists of the omission of a Leap-year; this will put the Golden Number forwards, in the 41st century, 19 days, not 18; and so for the other.

In some calendars the following rule is given for Easter: that it is the third Sunday (inclusive reckoning) after the new moon which takes place on some day from March 8 to April 5.

Since Paschal Term is the fourteenth day of the moon, Easter ranges from the 15th to the 21st (both inclusive); and this would be the third Sunday in the lunation.

This rule might be stated thus: that Passion Sunday is on the day of new moon (within the limits stated), or is the Sunday next after that date.

JOHN R. LUNN.

APPENDIX (XIV.).

LETTERS FROM THE LATE J. R. LUNN, B.D. 1880–96.

(i.) ON THE PYE, AND ITS ADAPTATION.

ON January 27th, 1880,[1] Mr. Lunn wrote—

"Most of your readers may think, as I did until recently, that the Pie is a book unmanageable by reason of excessive complexity: they will be astonished, as I was, to find that it is about as plain and easy a book as could have been drawn up,[2] and, indeed, is nothing else than all the possible almanacks collected together.

"Of one thing I feel pretty certain: that it will not do to restore the Pie servilely (for practical use), or in every particular. It may be well debated (for instance) whether the Conversion of St. Paul ought not now to be considered as of higher rank than it formerly was.[3]

"Again, if Easter happens on March 31st, so that Palm Sunday is on March 24th, it would not meet with much favour to prescribe, as the Pie does, that the first Evensong of the Annunciation should take precedence of the Sunday Evensong. (See p. 429; Pica 2 *F.*).

"I should suggest that, when a Saints' day is transferred, it is

[1] [This paper, which appeared in the *Church Times*, Feb. 13th, 1880, seems to have been re-written by Mr. Lunn, on June 25th, 1888, for the *Church Times*. I have adopted some sentences thence.]

[2] [See above, p. 673 *n.*, and p. 691, below.]

[3] [See above, pp. 5, 493, "Jan. 25, d. *Conuersio Sancti Pauli, ix. lectiones.*" "Festum simplex: Inuitatorium triplex." Brev. Sarum, ii. p. 464. See also p. 29, supra.]

to be done in such a manner that both its Evensongs are provided for[1]; thus a Saints' day, occurring on a Sunday, would be transferred not to the following day, but to Tuesday at least. If a Saints' day occurred on a Monday, its first Evensong would displace that of the Sunday, if the Saints' day were of superior rank, and otherwise it would have only a 'memory.'

"According to the Pie, all the collects, etc., of the Sundays after Epiphany were got in before Septuagesima (on certain specified week-days, if necessary), and those for twenty-five Sundays after Trinity were similarly got in between Trinity and Advent. The adventitious or displaced Sundays should be treated as equivalent to Saints' days in the week.[2] This plan of the Pie would be a very much better arrangement than our present Anglican one of borrowing Epiphany collects, and it could be done without any difficulty if we had three more red-letter days in the summer part of the year; these must have the Sunday Letters *A*, *B*, *F*. [The Transfiguration and Name of Jesus[3] will account for *A* and *B*, but it is not so easy to assign one for *F*. The Nativity of St. Mary (Sept. 8th) will probably be thought of; but I should be inclined to suggest St. Augustine of Canterbury (May 26th) as more likely to be accepted.] If once Convocation could be induced to approve of it, an expert would draw up such a Pie in a very short time.

"There are 26 or 27 Sundays after Trinity, when Easter is earlier than April the 3rd.

"There are 6 Sundays after Epiphany, when Easter is later than April the 21st.

"There are 133 cases in the Table, and out of these 42 are early ones, and only 8 the very late ones.

"The Collect for the 6th Sunday after Epiphany therefore is, under the present Anglican arrangement, used as that of the last Sunday but one after Trinity, about five times as often as it is used in its own place after Epiphany. During the nineteenth century it was used *as it stands* only six times."

[1] [Cf. *Crede Michi*, §§ 2, 26; *Tracts* of Clement Maydeston, pp. 27, 28, 35.]

[2] I myself should advocate something like a return to the rule of the Pie; but if this should not be thought advisable, I should think the Collect, Epistle, and Gospel for the Sixth Sunday after Epiphany should be taken from there, and placed as 25th Sunday after Trinity, 'Stir up' being 26th. The rubric would have to be modified to provide that when there are 27 Sundays, the 25th should borrow the Fifth Sunday after Epiphany; omission being provided for as at present. Another rubric should be given at the Fifth Sunday after Epiphany, to provide for a Sixth. I would thus simply invert the present arrangement.

[3] According to the Pie, the Transfiguration was a '*minus duplex*'; and the Holy Name a '*festum solenne*' and '*majus duplex*,' with an octave. This shows that the mediæval English Church was liturgically independent.

(ii.) On Christmas-tide Collects at Evensong.

[By J. R. Lunn, B.D., Jan. 9th and 23rd, 1888.[1]]

The directions of the Pie are not drawn up in an uniform manner; so we must learn its intentions by a combination, *e.g.* in the case of the holy days which follow Christmas Day.

In 'Sextum *A*,' the form is meagre; in Christmas week only the festivals themselves are (barely) mentioned; on Saturday, Dec. 30th, a commemoration of 'St. Stephen and the others' is prescribed; Monday, Jan. 1st, 'of the Circumcision without any commemoration'; the following days are 'of the octaves of St. Stephen, St. John, and the Innocents.'

'Sextum *B*' is much the same; but it adds on Monday, Jan. 2nd, that Evensong is to be of St. Stephen; and similarly for Jan. 3rd and 4th.

'Sextum *C*' is, for Christmas week, as above; but on Saturday, Jan. 1st, it prescribes service 'of the Circumcision without any commemoration'; Evensong to be of the Circumcision, and a solemn commemoration of St. Stephen. Similarly for Jan. 2nd and 3rd.

'Sextum *D*' as before; but it makes no mention of St. Stephen on Friday, Jan. 1st; on Jan. 2nd, however, second Evensong is to be of St. Stephen, and a commemoration of the octave of St. John.

'Sextum *E*' as before; it prescribes a commemoration of St. Stephen on Thursday, Jan. 1st, and a commemoration of the Innocents on Saturday, Jan. 3rd, but does not mention one of St. John on the 2nd.

'Sextum *F*' as before; on Wednesday, Jan. 1st, it prescribes at Evensong a commemoration of St. Stephen, mentions none on Jan. 2nd and 3rd, but on Saturday, Jan. 4th, the octave of the Innocents, it prescribes 'a commemoration of St. Thomas (of Canterbury) and the others.'

But 'Sextum *G*' puts the matter out of any doubt. On Tuesday, Dec. 25th, I read: 'Natalis Domini. Secunde vespere erunt de festo, et solennis memoria de S. Stephano.'

I need not quote any further from the Pie, but turning to the Sarum Breviary (Procter and Wordsworth's reprint), I find under Christmas Day (second Evensong), St. Stephen's Day, St. John's, and Innocents' Day (at Evensong); sundry directions from which I infer that we ought to say the Collect for St. Stephen's Day in the second Evensong of Christmas Day; and similarly for the others.

It does not seem to me[2] that the evensongs of the octave of

[1] These letters appeared in the *Church Times*, Jan. 13th and 27th, 1888.

[2] [What follows was written by Mr. Lunn, Jan. 23, 1888.]

St. Stephen, and the rest, are transferences of the 'First Vespers' of those festivals.

The rule for these octaves has been clearly made out by comparison of the several portions of the Pie; and I should infer that it followed the rule of the festivals themselves, so that we could argue backwards to them, and so supply the deficiency which appears in the Christmas week in all cases except in 'Sextum *G*.' That one was explicit enough; and a fair inference ought to be drawn from it, from St. John and the Innocents. It would seem that the collects for these days were to be used every day (speaking generally), through their octaves.

I find in other portions of the Pie similar discrepancies of treatment.

I think that calling the Pie (as a recent writer has done) 'hard and intricate,' is a case of taking '*omne ignotum pro magnifico*.'[1]

Some years ago I met with a copy of it in Ripon Cathedral Library, and took it up with great curiosity and interest.

In about a quarter of an hour I thought I could see pretty clearly almost all that it was meant for; and I was completely surprised to find, on further examination, how remarkably plain, simple, and easy it is.

The complications are in the Breviary, not in the Pie; and, given a complete service, it would be difficult to draw up a plainer directory than the Pie is. It is certainly very much plainer than the calendar and tables, etc., in our Prayer-book. No one who buys an almanack of the current year, and uses it in church, has any right to find fault with the Pie.

I do not use, and never have used, an almanack, but only the Prayer-book; and now, when I am in any doubt, I turn to the Pie, and am generally satisfied in two or three minutes.

I was not mistaken in my first judgment about the Pie. I took it home, and wrote it all out. I started an idea of re-arranging it in parallel columns, something like Keeling's *Liturgiae Britannicae*, or Maskell's Missal Uses: but I found this would be impracticable, owing to the discrepancies of form to which I have already made allusion.

JOHN R. LUNN.

Mr. Lunn wrote to me (July 31, 1891)—

"I thought at one time that arranging [the Sarum Pie] in 5 columns, 1*A*, 2*A*, 3*A*, 4*A*, 5*A* (from Epiphany to July), and

[1] [The fact is, that when Archbishop Cranmer was giving to the 'Rules called the *Pye*' the character of 'hardness' in his Preface *Concerning the Service of the Church*, he was merely *translating* Cardinal Quignonez' observations respecting the *Breviary*. ('Accessit tam perplexus ordo,' etc.) It was the want of a Pye, such as Cranmer had, which had occasioned some of the Cardinal's perplexities.—*Chr. W.*]

putting the ordinary dates in the margin might be advantageous, but I tried a 'fortnight,' and the matter did not seem to fit very well, so I rather abandoned that idea.

"But I feel sure that a lot of marginal notes, or an actual column, would be of very great use; and this if the text should be reproduced as it stands.

"Of course the York Pie ought to be taken in hand likewise; but I doubt whether that could be *combined* with the Sarum Pie without producing awkwardness.

"The inspection of the Early York Pie (Cottingham MS.) has put an idea into my head for our own use: they got in *all* the Sundays after Epiphany and Trinity *in their season.*

"Now, if we had three more Red Letter Days in the summer, bearing the Sunday Letters *A*, *B*, *F*, we could do the same.

"The Transfiguration would do for *A*.

"The Name of Jesus for *B*.

"*F* is more difficult: the Nativity of St. Mary would not be likely to be accepted; perhaps St. Augustine of Canterbury would be the best.

"I have come to the opinion that Archbishop Sancroft's knowledge of Calendars (or Mr. Pell's, who helped him) could not have been very deep.

"Most people know nothing about it, and therefore it is very easy with little knowledge to be represented (and honestly so) as knowing a good deal. It depends on *who* describes their knowledge.

"They must have legislated simply for the passing time, and without taking a broad view and having a *long* period of years under consideration.

"They could not well have made any use of the 'Table for finding Easter *for ever*,' which was in the Book of 1604. If they had, we should not have seen a 'Sixth Sunday after Epiphany,' but a 'Twenty-fifth Sunday after Trinity.'

"They might have observed that in the 133 articles of that table, Easter occurs on or after April 22nd only 8 times (giving 6 Sundays after Epiphany), whereas it occurs on or before April 2nd 42 times (giving 26 or 27 Sundays after Trinity).

"They might have noticed that in their own table of 40 years, from 1661–1700, a Sixth Sunday after Epiphany occurs only in 1671 and 1698; whereas xxvi. Sundays after Trinity occur in 1662, 1673, 1678, 1684, 1687, 1689, 1692, and 1700; and xxvii. Sundays after Trinity, in 1665, 1668, 1676, and 1695: so that *within their own period* they have two favourable cases only to set against twelve unfavourable [to the arrangement which they adopted].

"Now, in case Easter were early, when a Festival came on

a Sunday in the Trinity period, I would prescribe the use of the Sunday Collect for a fortnight. And I would prescribe the use, in case that season was short, of the Trinity Collects (now omitted) on week-days to be specified.

"So with Epiphany Tide.

"I think it would be possible to draw up a Revised Lectionary, with more elasticity than the present, but which should involve *no omissions at all*, or nearly so.[1]

"This would practically be a modern Pie.

"Yours,
"J. R. LUNN.

"*To Rev. Chr. Wordsworth.*"

[The foregoing letter will prepare the reader for the following paper, which Mr. Lunn drew up for us, respecting the Epiphany season, as well as for his strictures, which follow, on Archbishop Sancroft's decision regarding St. Matthias' Day in Leap-year. Our sincere respect for that noble-minded prelate's integrity cannot blind us to the fact that in his treatment of the Kalendar, as well as of the Coronation Service, his zeal was not accompanied by equal knowledge or liturgical tact.]

(iii.) ORDER OF THE MASSES AFTER EPIPHANY, ETC., ACCORDING TO THE YORK USE.[2]

This is the '*Ordo*' for saying the Masses of the Sundays after the Octave of Epiphany, and before Septuagesima.

If Easter is on March 22, 23, or 24, there would be none.

If Easter is on April 22, 23, 24, or 25, there would be 5.

It will be seen that 3 are provided for when Septuagesima is earlier than Jan. 27 (vi. Kal. Feb.), and from that date downward all 5 are provided for.

Thus to take the first entry—

Septuagesima on Jan. 18. (Easter on March 22.) Sunday Letter *D*.

we have the following arrangement:—

Tu.	Jan. 13.	Octave of Epiph.
W.	14.	Mass of 1st Sunday after octave.
Th.	15.	" 2nd " "
F.	16.	" 3rd " "
S.	17.	
𝔖.	18.	Septuagesima.

[1] [I had myself suggested some such expedient to the Prolocutor of Convocation. But I suppose that the then Committee did not consider omission of lessons from the course a thing to be avoided, any more than the Sarum folk in Clement Maydestone's time did.—*Chr. W.*]

[2] [By the rules of the *Sarum* Pye, unless Septuagesima falls on Feb. 4th, or later, there will be no provision for more than three of the '*post octavas Epiphaniae*' masses, namely, '*In excelso*,' '*Omnis terra*,' and '*Adorate*.' And even when Septuagesima fell on or after Feb. 4th the Sarum rules did not always allow of five of the masses being said.]

The next two are merely indicated. They would give the following:—

Septuagesima on Jan. 19. (Easter on March 23.) Sunday Letter *E*.

M.	Jan.	13.	Octave of Epiph.
Tu.		14.	Mass of 1st Sunday after octave.
W.		15.	" 2nd " "
Th.		16.	" 3rd " "
F.		17.	
S.		18.	
𝕾.		19.	Septuagesima.

Septuagesima on Jan. 20. (Easter on March 24.) Sunday Letter *F*.

𝕾.	Jan.	13.	Octave of Epiph.
M.		14.	Mass of 1st Sunday after octave.
Tu.		15.	" 2nd " "
W.		16.	" 3rd " "
Th.		17.	
F.		18.	
S.		19.	
𝕾.		20.	Septuagesima.

The entry in margin '*ff*^{ie}' clearly means '*feria*,' and that the Mass of the Sunday is taken on a week-day.

Septuagesima on Jan. 21. (Easter on March 25.) Sunday Letter *G*.

S.	Jan.	13.	Octave of Epiph.
𝕾.		14.	1st Sunday after octave.
M.		15.	Mass of 2nd Sunday after octave.
Tu.		16.	
W.		17.	Mass of 3rd Sunday after octave.
Th.		18.	
F.		19.	
S.		20.	
𝕾.		21.	Septuagesima.
			Etc., etc.

This arrangement, of course, holds for Leap-year as well as for a common year, because the latest date of Septuagesima is Feb. 21 (or 22nd in Leap-year).

The phrase here seems to be '*Dominica prima Septuagesime*.'

In the last entry but one on the first page—

'*Doc̄. j lxx*^{e}. *iiij N' ffebr' l'ra doc̄l E*,'

we get the following:—

M.	Jan.	13.	Octave of Epiph.
Tu.		14.	
W.		15.	Mass of 1st Sunday after octave.
Th.		16.	
F.		17.	
S.		18.	

𝕾. Jan.	19.	2nd Sunday after octave.
M.	20.	
Tu.	21.	
W.	22.	
Th.	23.	
F.	24.	
S.	25.	
𝕾.	26.	3rd Sunday after octave.
M.	27.	Mass of 4th Sunday after octave.
Tu.	28.	
W.	29.	Mass of 5th Sunday after octave.
Th.	30.	
F.	31.	
S. Feb.	1.	
𝕾.	2.	Septuagesima, on Purification B.V.M.

Then follows a similar '*Ordo*' for the Masses of Sundays after Trinity.

[ORDER OF MASSES AFTER TRINITY, ACCORDING TO THE YORK USE.]

They appear to be arranged in two sections: (1) from Trinity Sunday to the end of July, and (2) from thence to Advent.

When the Sunday Letter is D, 10th Sunday after Trinity is always on Aug. 2. '*In Principio.*'
" " " E, 10th Sunday is Aug. 3. '*In Principio.*'
" " " F, 10th Sunday is Aug. 4. "
" " " G, 9th Sunday is July 29, and 10th Sunday is Aug. 12. '*In Principio.*'
" " " A, 10th Sunday is July 30. "
" " " B, 10th Sunday is July 31. "
" " " C, 10th Sunday is Aug. 8. "

The following table will show the arrangement of the latter part of the Trinity season:—

Sunday Letter.	*In Principio:* Sapientiae.	*Si bona:* Jobi.	*Peto dñe:* Thobiae.	*Adonay:* Judith.	*Adaperiat:* Macchabeorum.	*Vidi Dominum:* Ezechielis.
D	10th S. Aug. 2	14th S. Aug. 30	16th S. Sept. 20	17th S. Sept. 27	18th S. Oct. 4	*22nd S. Nov. 4*
E	10th S. Aug. 3	13th S. Aug. 31	*15th S. Sept. 16*	*16th S. Sept. 23*	18th S. Sept. 28	22nd S. Nov. 2
F	10th S. Aug. 4	13th S. Sept. 1	*15th S. Sept. 16*	*16th S. Sept. 23*	18th S. Oct. 6	22nd S. Nov. 3
G	9th S. July 29	12th S. Sept. 2	14th S. Sept. 16	16th S. Sept. 23	18th S. Oct. 7	22nd S. Nov. 4
A	10th S. July 30	13th S. Sept. 3	15th S. Sept. 17	16th S. Sept. 24	17th S. Oct. 1	21st S. Oct. 29
B	10th S. July 31	13th S. Sept. 4	15th S. Sept. 18	16th S. Sept. 25	18th S. Oct. 2	22nd S. Oct. 30
C	10th S. Aug. 8	13th S. Sept. 3	15th S. Sept. 19	16th S. Sept. 26	18th S. Oct. 3	22nd S. Oct. 31

Those which are printed in *italic* type are *week-days.*

It is worth noticing that the direction, in January, about holy days utterly disproves the vulgar notion that the number of

them stopped business; for that opinion supposes that this number was great. The rule or list of '*Omnino tenenda*' specifies but a moderate number of such days.

I draw up a Kalendar for the year 1891, in which Easter falls on March 29, from this York *Pica*, specifying only the Sundays, the *Festa omnino tenenda*, and the week-days on which Sunday Masses had to be said.

Jan.	1. Th.	Circumcision.
	4. Ꝺ.	Octave of SS. Innocents.
	6. Tu.	Epiphany.
	11. Ꝺ.	Translation S. William, Abp. of York.
	14. W.	i Ꝺ. after octave.
	18. Ꝺ.	ii Ꝺ. after octave.
	19. M.	iii Ꝺ. after octave.
	[ivth and vth Sundays omitted.]	
	25. Ꝺ.	Septuagesima [Conv. S. Paul].
Feb.	1. Ꝺ.	Septuagesima.
	2. M.	Purification of S. Mary.
	8. Ꝺ.	Quinquagesima.
	[11. Ash W. not noticed.]	
	15. Ꝺ.	i Ꝺ. of Lent.
	22. Ꝺ.	ii Ꝺ. of Lent. S. Peter's Chair.
	24. Tu.	S. Matthias.
Mar.	1. Ꝺ.	iii of Lent.
	8. Ꝺ.	iv of Lent.
	15. Ꝺ.	v of Lent.
	22. Ꝺ.	Palm Ꝺ.
	25. W.	Annunc. S. Mary.
	27. F.	Good Friday.
	29. Ꝺ.	Easter.
	30. M.	Easter Monday.
	31. Tu.	Easter Tuesday.
April	5. Ꝺ.	i after Easter.
	12. Ꝺ.	ii after Easter.
	19. Ꝺ.	iii after Easter.
	23. Th.	S. George.
	25. Sat.	S. Mark.
	26. Ꝺ.	iv after Easter.
May	1. F.	SS. Philip and James.
	3. Ꝺ.	v after Easter. Invention of Cross.
	7 Th.	Ascension. Dep. S. John Bev.
	10. Ꝺ.	Within the octave.
	17. Ꝺ.	Whitsun Day.
	18. M.	Whitsun Monday.
	19. Tu.	Whitsun Tuesday.
	24. Ꝺ.	Trinity.
May	25. M.	i Ꝺ. after Trin. *Deus omnium.*
	28. Th.	Corpus Christi.
	31. Ꝺ.	Within the octave of Corp.
June	7. Ꝺ.	ii after Trinity.
	8. M.	Depos. S. William, Abp. of York.
	14. Ꝺ.	Of the octave of S. Wm.
	17. W.	iii Ꝺ. after Trinity.
	21. Ꝺ.	iv after Trinity.
	24. W.	Nativity of S. John Bapt.
	28. Ꝺ.	v after Trinity.
	29. M.	SS. Peter and Paul.
July	5. Ꝺ.	Of the octave of SS. Peter and Paul.
	7. Tu.	Translation of S. Thomas of Canterbury.
July	12. Ꝺ.	vj after Trinity.
	13. M.	vij Ꝺ. after Trinity.
	15. W.	viij Ꝺ. after Trinity.
	19. Ꝺ.	ix after Trinity.
	22. W.	S. Mary Magdalene.
	25. Sat.	S. James.
	26. Ꝺ.	? Of the octave of S. James ?
Aug.	1. Sat.	S. Peter 'ad vincula.'
	2. Ꝺ.	x after Trinity.
	9. Ꝺ.	xi after Trinity.
	10. M.	S. Laurence.
	15. Sat.	Assumption of S. Mary.
	16. Ꝺ.	Of the octave of S. Mary.
	23. Ꝺ.	xii after Trinity.
	24. M.	S. Bartholomew.
	26. W.	xiii Ꝺ. after Trinity.
	29. Sat.	Decollation of S. John Bapt.
	30. Ꝺ.	xiv after Trinity. *Si bona.*
Sept.	6. Ꝺ.	xv after Trinity.
	8. Tu.	Nativity of S. Mary.

Sept. 13.	S.	Of the octave of S. Mary.
14.	M.	Exaltation of Holy Cross.
20.	S.	xvi after Trinity. *Peto domine.*
21.	M.	S. Matthew.
27.	S.	xvii after Trinity. *Adonay.*
29.	Tu.	S. Michael.
Oct. 4.	S.	xviii after Trinity. *Adaperiat.*
11.	S.	xix after Trinity.
12.	M.	S. Wilfrid.
18.	S.	S. Luke.
20.	Tu.	xx S. after Trinity.
25.	S.	*Relics?*
26.	M.	xxj S. after Trinity.
28.	W.	SS. Simon and Jude.
Nov. 1.	S.	All SS.
2.	M.	All Souls.
Nov. 4.	W.	xxij S. after Trinity. *Vidi dominum.*
8.	S.	xxiij after Trinity.
11.	W.	S. Martin.
15.	S.	xxiv after Trinity.
22.	S.	xxv after Trinity.
29.	S.	i of Advent.
30.	M.	S. Andrew.
Dec. 6.	S.	ii of Advent. S. Nicholas.
8.	Tu.	Conception of S. Mary.
13.	S.	iii of Advent.
20.	S.	iv of Advent.
21.	M.	S. Thomas.
25.	F.	Nativity of our Lord.
26.	Sat.	S. Stephen.
27.	S.	S. John Evangelist.
28.	M.	SS. Innocents.
29.	Tu.	S. Thomas of Canterbury.

Inspection of this Kalendar, which I drew up somewhat at random, shows that there must have been an *Ordinale*, to cover such cases as—

Conv. S. Paul = LXX.
Inv. Cross = v. S. after Easter.
Dep. S. John Bev. = Ascension.

July 26.—I state 'of octave of S. James?' because S. James is a *duplex festum de minoribus*. I don't know what else it can well be.

Oct. 25.—I am inclined to think this is 'within octave of Relics,' a *duplex festum de minoribus, lx. lec.*, on Oct. 19.

This is on the supposition that these '*festa dupl. de min.*' had octaves.

(J. R. Lunn, B.D.)

(iv.) On the Place of St. Matthias' Day in Leap-year.

Having in 1872 convinced himself of the true rule for observing St. Matthias' Day in Leap-year on Feb. 25th, Mr. Lunn contributed letters on the subject to the *Church Times* on several subsequent occasions. These appeared there in print on Feb. 20th, 1880, Aug. 3rd, 1888, March 29th and July 5th, 1889, and March 20th, 1896.

In the last-mentioned letter he says—

"Would it not be more correct to speak of the festival [of St. Matthias] being transferred back to the 24th in a Leap-

year [when, as in 1896, Ash Wednesday falls on the 25th]? I have met with only one such case, that of the Annunciation transferred to March 24th in the York Pie.

"It seems absurd to stick to a peculiarity based on a mistake.

"J. R. LUNN.

"*March* 14, 1896."

The subjoined quotation is of considerable importance.

"Feb. 24, 1679. Being Leape year, a great dispute arose between His Majesty and some of his nobles, whether Matthias' Day ought to be observed the 24 or 25. The King sent for Dr. Holder, the sub-deane, for his opinion in the case, who told His Majesty that every Leape yeare it was wont to be observed in y[e] chappell the 25. The King was pleased to answer, 'Well then I'll have no innovations in y[e] Church.' So it was not observed y[e] 24, but y[e] first Lessons for y[e] 25 were read at morning and evening prayer y[e] 24, and y[e] next day, being Ash Wednesday, were read the Lessons for Matthias' Day, using that collect, but omitting y[e] Athanasian Creed, and through the service Ash Wednesday superseded y[e] Feast of St. Matthias." (*Curious Old Registers*, 'Good Words,' Dec. 1866).

ST. MATTHIAS' DAY IN LEAP-YEAR, ETC.

[By the Rev. J. R. Lunn, B.D., Feb. 16th, 1880, and July 28th, 1888.]

The definition of St. Matthias' Day is not the 24th day, counting from Feb. 1st inclusively, but the 6th day, counting inclusively from March 1st backwards (vi. Kal. Mart.), *i.e.* (for the benefit of unlearned readers) the day week before March 3rd.

In a common year this is Feb. 24th; in a Leap-year it is Feb. 25th.

I will give a few days about that time for Leap-year:

Feb. 23rd—vii. Kal. Mar.
" 24th—vi. Kal. Mar.
" 25th—vi. Kal. Mar.
" 26th—v. Kal. Mar.

Now, of the two sixes that must be the *bissextile* which comes next to vii., not that next to v.; therefore St. Matthias' Day in a Leap-year is Feb. 25th.

The only argument in favour of the 24th is a ruling of Archbishop Sancroft's to that effect in the year 1683-4[1]; and

[1] [John Johnson, in his *Clergyman's Vade Mecum*, ed. 3, 1709; i. p. 197 *n.*, recognized the strength of the argument from the Roman Kalendar in favour of

this was held upon the fact that, in the Prayer-book revision of 1662, a 29th day of February appeared, which had never appeared before. It was concluded, therefore, that Feb. 29th, not the 24th, being the intercalated day, the festival remained on the 24th permanently. This may be found in Wheatley's *Rational Illustration of the Book of Common Prayer*, ch. v. section 28. He says that Archbishop Sancroft's 'knowledge in that sort of learning excell'd'; and gives as his authority '*Mr. Walton's Life of Bishop Sanderson.*'[1] But Walton merely says that Sancroft 'helped to revise the Calendar.' Wheatley adds that "Dr. Wallis convinced the Archbishop that he was wrong, and that the Archbishop would have reversed his former orders; but this (says Wheatley) I conceive to be only a mere presumption of the doctor's."

It is evident that Wheatley argued from a foregone conclusion on his own part.

Dr. Wallis was the most scientific man of his day (excepting Sir Isaac Newton), and was not likely to put such a statement in a formal treatise on the subject on a mere presumption.[2]

The authority of Dr. Holder, Sub-dean of the Chapel Royal,[3] may be adduced in favour of Feb. 25th; and this was on the strength of unbroken custom. It is not generally known that Dr. Holder was an eminently scientific man: he was for some time a prebendary of the third stall at Ely, and afterwards a canon residentiary of St. Paul's; so that it may be fairly presumed that in his ruling he had reference to the known use of these two Cathedral Churches, as well as to that of the Chapel Royal.

In 1679–80 it was not thought that the Convocation and Parliament had implicitly abolished the old rule of observing St. Matthias' Day on Feb. 25th in Leap-year, by inserting a

Feb. 25th in Leap-year, which he calls 'the old intercalary day,' on which some supposed that 'every Leap-year the Feast of St. *Matthias*, who was as it were intercepted among the Apostles, is to be observed' on the intercalary day, and that 'some Almanack-makers do so place it' on the 25th. However, being a Non-juror, Johnson was inclined to respect the 'Rescript' of Archbishop Sancroft, which had been published in 1684 within Johnson's recollection, when he was a young incumbent at Boughton and Herne-Hill. He considered Archbishop Sancroft's decision to be final, although it was founded upon an inconclusive reason.—*Chr. W.*]

[1] [*Rational Illustration*, ed. 4, 8vo, 1722, p. 260. This phrase, however, does not occur in the parallel passage in Wheatley's earlier work, *The Church of England Man's Companion*, Oxford, 1714, 8vo, ch. v. p. 172.—*Chr. W.*]

[2] Sir Isaac Newton himself couples Dr. Wallis with Huyghens and Sir Chr. Wren as *facile principes* in respect of the science of the time (*Principia*, Scholium to Corollary vi. to *Laws of Motion*). As Dr. Wallis had himself published a 'Treatise' (as Wheatley tells us) on this very subject of St. Matthias' Day, we may conclude that it was scientifically handled. And is it to be pooh-pooh'd by Wheatley in this off-handed way?

[3] [See above, p. 698.]

Feb. 29th in the Kalendar. For the King sent for Dr. Holder, as Sub-dean of the Chapel Royal, for his opinion, and he said that the festival was wont to be observed in the Chapel on the 25th. [See above, p. 698.]

Nichols, in his *Commentary* on the Prayer-book, 1709, takes pains likewise to show that the festival is on the 25th in Leap-year. And it is to be noticed that in his preface he challenges the Bishops to find mistakes, and promises to correct them, if found. He prints the names of the Bishops and others who subscribed to his work; and many of them were men of full age in 1662, and all could get information as to what the intentions of Convocation then had been.

(v.) [ON THE OCCURRENCE AND TRANSFERENCE OF CERTAIN FESTIVALS.

By the Rev. J. R. Lunn, B.D., Nov. 25, 1882.][1]

In 1883 Easter falls on the festival of the Annunciation. This will happen again in 1894 [and in 1951]. And in 1886 [and in 1943] Easter will fall on St. Mark's Day.

Some months ago I addressed a letter to my Bishop (Ripon), who advised me to send it on to the *Guardian;* whether anything has come of it I do not know. It was to call attention to the coincidence of holy days, and to have the subject ventilated. I think the coincidence of 1883 affords an excellent opportunity to restore the mediæval practice of transferring the inferiour festival.

I think there is reason to believe that this view is finding favour in several quarters, and I write now to suggest that a uniform principle of transference be adopted.

It seems to me that the idea of the *Pica* was to transfer the festival to the first subsequent unoccupied day, so as to get in both its evensongs; but this was usually impracticable, owing to the great number of minor festivals. The difficulty does not seem to exist with our present Prayer-book, and I shall recommend the adoption of this rule pure and simple.

I should consider the whole of the weeks at Easter and Whitsuntide as 'occupied'; therefore I should advise the transference of the Annunciation [*e.g.* in 1951, when it falls on Easter Day] to Tuesday, April 3rd.

Agreeably to this, when Advent Sunday happens on Nov. 30th

[1] [This note appeared in the *Church Times*, Dec. 1, 1882, under the heading '*Easter*, 1883.' I have altered the title because the observations have a value for occasions which are still future.]

[*e.g.* in 1919, 1924, 1930], I should transfer St. Andrew to Dec. 2nd (*not* Dec. 1st, as the *Pica* has it [under '*Sextum* E.' See p. 410]).

The only festivals interfered with are—

St. Andrew [30 Nov., First S. in Advent, vj. *E.*, p. 410].

St. Thomas [21 Dec., Fourth S. in Advent, vj. *E.*, pp. 411–12].

Conversion of St. Paul [25 Jan., Sexag. j. *D.*, p. 265; Septuag. ij. *D.*, p. 277; or Sunday, pp. 289, 301, 315, after Epiphany, iij.—v. *D.*].

St. Matthias [24, 25 Feb., Ash Wed. iij. *C.*; Sundays in Lent, j.—iij. *F.*, pp. 218, 415, 428, 440; Sexag. v. *F.*, p. 467; Quinquag., iv. *F.*, p. 455].

Annunciation [25 Mar., Easter Day, j. *G.*; Good Friday, j. *B.*, etc., etc.].

St. Mark [25 Apr., Easter Day, v. *C.*, p. 244; Low Sunday, iv. *C.*, p. 232, etc., etc.].

St. Philip and St. James [1 May, Low Sunday, v. *B.*, p. 170, etc., etc.].

And St. Barnabas [11 June, Whitsunday, v. *A.*, p. 99; Trinity, iv. *A.*, p. 86, etc., etc.]. No great number to deal with.

The reason why I suggest the above rule at once is this: The Convocations have had committees sitting to revise the Lectionary. They have adopted a scheme whereby the first evensongs of festivals, as well as the days themselves, will be supplied with proper lessons. This has to some considerable extent been done from York, and although the matter is now in abeyance, I do not think it likely that we in the North shall let it remain so much longer. That will no doubt be the Lectionary of the future, and I make my suggestion with a view to fitting in with the convenient use of it.

JOHN R. LUNN.

Marton-cum-Grafton, Nov. 25, 1882.

(VI.) [ON THE EDITIONS.]

In January, 1892, Mr. Lunn wrote to Dr. Wickham Legg—

"I think, when I saw the Pye in the British Museum some nine or ten years ago, that I formed a notion that the editions were to a great extent printed *from each other*. The notes [which] I made, and sent to the Rector of Brington, with reference to Lord Spencer's copy,[1] were drawn up rather under that view. And the Rector's notes[2] confirm my impression.

[1] [The Althorp copy of Pynson's 2nd edition of the Sarum Pye, printed in 1498, now in the Rylands Library at Manchester.]

[2] [The Rev. Henry Holmes Stewart, formerly Rector of Brington, Northants, now of Porth Kerry, Cardiff.]

"Here is another matter which also confirms it.

"Immediately after the ordinary Calendar (in my transcript of 1501) occurs a List of twenty-four years, from 1496 to 1519. Now this table was probably drawn up for the 1496† edition.[1]

"I can remember similar matters about our Prayer-book when I was a boy, *i.e.* about the year 1839."

[1] [Mr. Lunn made his transcript from R. Pynson's 3rd edition of the Sarum Pye, printed in 1501, a copy belonging to Ripon Cathedral Library. The known editions by Pynson are of the years 1497, 1498, 1501, 1503, 1508. See our first tome, p. xxvi. Caxton's editions are c. 1487, and c. 1489; Gerard Leeu's (Antwerp), 1488; and W. de Worde's, 1495, c. 1499, and 1504–5. There *may*, of course, have been an edition issued in 1496, but no trace of it now remains. I believe, however, that Mr. Lunn intended to write '1495.' The cycle A.D. 1496–1508 (see pp. 19, 20) is common to the editions of 1495, 1497, 1498, 1499, 1501, 1503, and 1504. In 1508 (the most recent of the old editions) the same table was repeated, but with the addition of the year 1520 to the cycle. The point of Mr. Lunn's remark seems to be, that in Clerk's revised editions in 1497–1508, the table was reprinted from the old recension. The seven years cycle for A.D. 1489–95 first appears in Leeu's foreign edition of 1488. And no sooner had it run out than W. de Worde started in 1495, a new edition, or reprint, with a fresh cycle for 1496–1519.—*Chr. W.*]

APPENDIX (XV.).

ON THIS EDITION OF THE PYE.

A FEW words, perhaps, may be added to what we have said in the Introduction to our former volume (pp. xii., xiii.) as to our present edition.

Mr. H. Littlehales has thus classified the old editions of the Sarum Pye, with which he has become familiar in the task of collating them, or revising Canon Cooke's collations, for this edition :—

"Class *A*. consists of the 1st [and 2nd] folio printed by Caxton in 1487 [and 1489], and the 1st quarto by Leeu, in 1488.

"To Class *B*. belongs Wynkyn de Worde's quarto, 1495.

"Class *C*. comprises the editions of 1497, [1498], and 1501 by Pynson. And I do not find that the later editions, printed by Pynson in 1503, [1504], and 1508, differ in any important respect from these."

As to the text, we have, with very few exceptions, kept closely to W. de Worde's edition of 1495, merely expanding the contractions; in doing which we have almost always followed Canon Cooke's guidance.[1]

Even where W. de Worde's text is manifestly at fault, we have, as a rule, reproduced it, with the simple addition of an *obelus;* and we have left it for the various readings, given in the footnotes, to correct the error.

The few exceptions where we have not followed the text of 1495 consist of those instances where a line or so had been omitted by mistake, and we have sometimes thought it best to insert the missing clauses in the text, merely marking the insertion by enclosing it within square brackets, and by noting at the foot of the page the circumstances of the case.

We have helped the reader by using a capital letter uniformly for beginning a proper name, where the earlier printers often used a small letter. With regard to punctuation, we have

[1] Respecting Canon Cooke's transcript, Mr. Henry Littlehales (who has read the proof-sheets over, comparing them with British Museum copy of W. de Worde's edition of 1495) bears testimony that its accuracy was simply astonishing.

generally reproduced the quaint usage of W. de Worde, which, we hope, will not cause much perplexity. We have, however, occasionally inserted an additional comma, or a semicolon, to clear an obscure sentence. And we have made use of italic type, which was not employed by the early northern printers.

We have adhered to W. de Worde's curious use of one hook, or bracket, or a pair of brackets, where sets of inverted commas would be used in a more modern work. This was done in accordance with the late Canon Cooke's wishes, and was pointed out as a peculiarity in typography in my introduction to Maydestone's *Tracts* ('*Defensorium Directorii*' and '*Crede Michi*,' p. xxxix.), which are supplementary to the 'Pye,' and which we reprinted in 1894 as a first instalment of the work.

Our fifteenth century original (though beautifully, and not inaccurately, printed) runs on continually with no break between the sentences, excepting at the end of a chapter (if we may give that name to the sections '*Primum* A,' '*Secundum* A,' etc., or, as they are called in the Peterborough MS., '*distinctiones*'). Even these forty-two chapters have seldom any distinctively large initial,[1] as indeed our *facsimile*, facing p. xv. of the Introduction of our former volume, will show. In fact, the only initials of a larger type than ordinary which W. de Worde has introduced, are the *C* to 'Clamat propheta,' at the beginning of the Prologus (see p. 24), the *Q* for 'Quando prima lune' (p. 27), used again for 'Quia vero' on the last page of '*Crede Michi*' (*Tracts*, p. 80). '*Defensorium Directorii*' begins with an ordinary small capital, but 'Sciendum est' at the beginning of '*Crede Michi*' has a three-line *S*, the largest letter in the volume.[2] The printer evidently intended to honour '*Primum* C' with a 2-line capital *F* for 'Feria .v. in crastino,' etc. (p. 191), but, having no such letter at hand, he has left a blank space for it, herein following the old usage of the first-hand scribe of a manuscript, who left work for the illuminators to perform. Similarly a space is left for a 2-line *Q* for 'Quando prima lune' at the opening of *Secundum* A (p. 51).

The fact that W. de Worde intended to dignify fo. h.vj^{b}., lines 16–17 (p. 191), with a large initial, may be taken as some indication that he had before him some manuscript or printed edition which gave special prominence to Sunday Letter *C*. Its *natural* place, however, is not first, but last in the series, the

[1] '*Quartum* F' on leaf 'v iiij' (p. 452), and even '*Sextum* G' on leaf '& v^{b}' (p. 550), have not even the clear space allowed to it for a heading. And '*Sextum* F' (p. 479), and even '*Primum* G' (p. 492), are treated with scarcely less distinction. *Quintum* B, *Tercium* C, *Quartum* C, *Sextum* E, *Tercium* G, and *Quintum* G, all begin with an excess of modesty (pp. 166, 216, 228, 401, 515, 538).

[2] To judge from Mr. Stephen Ayling's *facsimile*, it is the same *S* as Caxton used on lf. 15, or lf. 16^{b}, of the *Fifteen Oes* in 1490–91.

earliest possible Easter Day being contained in 1 *D*, and the latest in 5 *C*.[1] So far as I have observed, Maydestone has given rather special attention to his last sections, under *littera dominicalis* G, where he introduces some observations which are not found in the parallel passages of earlier sections. It would be quite in his character to refer to St. John ii. 10.

Each day in the year was distinguished from the next by the introduction of a paragraph-mark in 1495. These we have retained; but we have made the several days more clearly distinct by allotting a fresh paragraph to each in our edition. I have also inserted, as it were in the margin, the exact date of every Sunday as it occurs, and, generally, I have noticed in like manner the occurrence of New Year's Day, and I have added the date with which the sections conclude.

In two instances misprints of these inserted guiding dates have been allowed to pass unnoticed in Vol. I.

On p. 58 'May 24]' ought to be 'May 14],' and on p. 59 'June 14]' ought to be 'June 4].'

Prebendary W. Allen Whitworth (who has kindly read over some of the tables, etc.) points out a misprint on p. xxix., in the column for Easter Day. The date to correspond with 1 *B.*, should be xxvii. Mar. (not, as printed, 'xxviii.').

The Rev. J. M. Lupton, M.A., librarian of Marlborough College, as well as Dr. J. Wickham Legg and the Rev. H. A. Wilson, and Sub-dean Leeke of Lincoln, have helped by some friendly criticism and suggestions.

In Vol. II. the date 'Nov. 3]' has been inadvertently omitted at the top of p. 487.

The Rev. W. S. Isherwood has very kindly checked the statements in the Pye in both volumes. Unfortunately, it did not occur to me to ask him to do us this service until some sheets of the former part had been printed off. Hence there are four or five errors in the first eighty pages which will be found corrected in the notes below. Those notes (gathered in part from the papers of Canon Cooke and Mr. Lunn) have been arranged and amplified by Mr. Isherwood and the surviving editor.

Our thanks are due to the Master and Fellows of Sidney-Sussex College, Cambridge, for the loan of their very rare copy of the York *Directorium* or Pye of 1509–10, and particularly to Mr. G. A. Weekes, the librarian of the college.

[1] It is worth noting in this place that, in reading over the proof-sheets of the Pye in February, 1901, Mr. Isherwood noticed some particulars in which the sections with Sunday Letter *D* are more complete than the others.

APPENDIX (XVI.).

NOTES AND OBSERVATIONS ON *PICA SARUM* PARTS I. AND II.

THE following notes have been for the most part collected from the papers of the late Rev. William Cooke, Hon. Canon of Chester, and of the late Rev. J. R. Lunn; and the General Observations have been gathered and arranged by the Rev. W. Slater Isherwood (1, Sidney Street, Douglas, Isle of Man), who has examined our printed volumes with the utmost diligence. The Rev. W. Allen Whitworth, Prebendary of St. Paul's, likewise has contributed a few notes.

(XVI.) NOTES, OBSERVATIONS, ETC.

p. xx. The following items should be inserted in the CHRONOLOGICAL NOTES concerning the *Ordinale* and the *Pye* :—

1278–9, March 8. J. de Middleton, Succentor of Sarum, and Prebendary of Yatesbury, after consultation with experts, gives certified answers on the Sarum Rubricks, and the points unsatisfactorily treated in the Ordinal. Compare what was done at another time (circ. 1440–50), according to our *Tracts* of Clement Maydestone, pp. xxxi.–xxxiii., 27–39.

circ. 1320–35. An *Ordinale Welewyk* is mentioned in Rev. W. H. Frere's *Sarum Use*, II., the *Ordinale*, p. 229, and Introduction. Thomas de Welewyk held the precentorship at Salisbury in 1341–3. (There was one John de Welewykys, Prebendary of York, in 1356–60. The surname appears in a Hexham Priory charter, circ. 1190. *Memorials*, ii. 88.) Probably from Walwick Chester, Northumberland.

circ. 1350–60. Probable date of the 'New Ordinal' of Sarum, in Mr. Frere's opinion.

p. xxix. Opposite i. B. in the *Table*, under the column headed 'Easter Day,' *for* 'xxviij.' *read* 'xxvij. March.'

pp. 5–16. KALENDAR. The British Museum copy of 1495 (C. 35, f. 4) has the inscription, 'Huius possessor Rogerus Yrelond' (and in the Kalendar 'Syr Roger Yrelond, prist'). Then an extract in MS. from the pseudo-Augustine on the Lenten fast. (See Appendix to St. Augustine's works, ed. Paris, tom. v. p. 2717, *Serm.* 142, *al. de Tempore*, 62, § 1.) "Augustinus Sermone primo, Sabbati primi post Cineres : Rogo ait, vos, fratres charissimi, et admoneo, vt in isto legitimo et sacratissimo tempore (exceptis dominicis) nullus prandere presumat : nisi forte ille, quem ieiunare remedium est an premium. In quadragesima non ieiunare peccatum est ; alio tempore, qui ieiunat, accipiet indulgentiam. In Quadragesima, qui non ieiunat, sentiet poenam."

In the Kalendar itself the owner has inserted numerous names of Saints, such as—

Jan. 7. Felicis et Januarii . martyrum.
„ 9. Sancti Jodoci.
„ 10. pauli primi heremite.
„ 11. Iginii pape et martyris.
„ 12. Archadij martyris.
„ 23. Sancte Emerenciane.
„ 24. Sancti thimothei.
„ 26. Policarpi epi . et martyris.
„ 29. Valerij epi.
„ 31. Saturnini et victoris.
And so on, through the other months.

In the following (excepting the last item) this augmented kalendar has been brought into agreement with the *Horae* of 1535-6, but the *Preces Privatae*, except the two last entries, differs.

11 March, SS. Quirionis et Candidi.
6 June, Mellonis, archiepiscopi.
8 July, Depositio S. Grimbaldi.
22 August, Memoria de [Timotheo, etc.] martyribus.
10 Sept., S. Silvij episcopi.
13 Sept., Mavrilij episcopi.
14 Nov., Translatio Erkenwaldi episcopi.
24 Dec., Ignacij.

By his MS. additions Roger Ireland, or some other owner, has brought the Kalendar into harmony with that which appeared in the *Sarum Horae*, circ. 1520–40. The Prymers or *Preces Privatae* of later time (*e.g.* in 1568 and 1573) had virtually the same list of saints. And I find in some pages of *Ephemerides* or Almanacks of 1626 and 1627, which I have recently recovered from the binding of the books in St. Mary's Vicarage Library at Marlborough, that a very similar (though not identical) list of saints prevailed in our Almanacks of the time of King Charles the First. He was himself a collector of *Ephemerides* and 'prognostications' before his accession, as may be seen in the British Museum, where there are 14 Kalendars with his autograph of the single year 1624 (C. 28, a. 3).

In the Kalendar of 1495 (C. 35, f. 4), notes at the foot of the page for March :—

"The fyrst Sonday after ye prime shalbe pas day" (*i.e.* Pasch Day, or Easter Day).

Against the following days in the Kalendar a cross and a year are noted :—

13 March, *B.* 1552.	30 August, *D.* 1566.
3 April, *B.* 1568.	3 Sept., *A.* 1570.
11 April, *C.* 1588.	11 Sept., *B.* 1558.
27 July, *E.* 1585.	25 Sept., *B.* 1568.
28 July, *F.* 1585†.	11 Oct., *D.* 1568†.
26 August, *G.* 1560.	28 Oct., *G.* 1557.
27 August, *A.* 1562.	17 Nov., *F.* 1557†.

The following note appears in MS. in the copy of the Sarum Breviary of 1519, 4°, pars estivalis, in the Library of Worcester Cathedral Church :—

A. When the pryme fallith upon 𝔄., then the iiijth day before changith the mone, the xixth hower, the ixth minette.

B. When the prime fallyth upon 𝔅., then the iijde day before changyth the mone, the iiiith hower, the vth minet.

C. When the pryme fallyth upon ℭ., then the iiiith daie before changyth the mone, the xiijth ower, the fyrste minet.

D. When the prime fallith upon 𝔇., then the iiijth daye before changyth the mone, the xxth ower, the fyrste minet.

E. When the prime fallyth upon 𝔈., then the iiijth daye before changyth the mone the xvijth hower, the fyrste minette.

F. When the prime fallyth upon 𝔉., then the iijde daye before changyth the mone, the iiijth hower, the vth minet.

G. When the pryme, fallith upon 𝔊., then the iiijth day before changith the mone, the xvth hower, the xxth minet.

p. 6. Kalendar. Feb. 26–28th. As to the proper place of the marginal Golden Numbers, so variously placed here and at other points in the old Kalendars, see Mr. Lunn's full elucidation in Appendix (XIII.), pp. 676, 680–84, above. See also the curious memorial lines in the *Computus manualis parvus* in Appendix (IV.), Nos. ix., x., *De numero aureo*, and *Pro situatione*, pp. 613, 619, 620.

pp. 11–16. Golden No. *xix.* should stand properly (in the 15th and 16th century almanacks) against July 31st, Aug. 29th, Sept. 28th, Oct. 27th. and Dec. 25th. On p. 12 the Golden Number for Aug. 21st was *xvii.* (not *xvi.* as in the printed copy).

Primum *A.*

p. 27, li. 4. **Obs.** A.—*The Rules* 'Quando Luna,' etc., may be thus simplified:—
Find the March Pica (in every case, whether the year be Common or Bissextile). If it be a Leap Year in DC, then Pica *n* C is preceded by Pica (*n* + 1) D; but all other Leap Years have the same *numeral* against their letter for January and February Sunday Letter, as is used with the Sunday Letter for March and the remainder of the year.
A Table of Kalendar Moons, etc., will be found below.

p. 27, lines 22, 23 (Feria ii.). Memoria de S. Maria et de omnibus sanctis.]
Obs. B.—*Memorials of Saint Mary and of All Saints.*
(i.) Jan. 2 to Jan. 13, inclusive. Mem. of St. Mary at Evensong and Mattins, except on Jan. 5th and 6th (*Brev.* p. ccxcviij.); and so at Mass (*Missale*, p. 80).
(ii.) Jan. 14 to Feb. 1, inclusive. Mem. of St. Mary at Evensong and Mattins continually (*Brev.* ccxcviij., ccccxxi.); and so at Mass (*Missale*, 80). Then follows mem. of All Saints, but only on days without rulers of the choir (*Brev.* ccclxvj., ccccxxj.); and so at Mass (*Missale*, 5, '*Item in feriis*,' etc.).
(iii.) Feb. 2, until Ash Wednesday. The memorials of St. Mary and All Saints are only said on days without rulers (*Brev.* ccccxxj.; cf. ccxcviij.).

p. 27, lines 23, 24. Cum missa dominicali, scilicet *Omnis terra.*] **Obs.** C.—*Missa* 'in Excelso.' 'Omnis terra,' *et* 'Adorate.'—The three Masses respectively of the First, Second, and Third Sundays after the Octave of Epiphany. Should any of these be moved to a day without rulers, and there celebrated as the Mass for the day, it will have five collects: (1) of the Day, (2) of St. Mary, (3) of All Saints, (4) for the Church, and (5) for Peace. (See *Missale*, p. 5; cf. p. 191, line 7, above.) If that day be a feast of Three Lessons, the feast will have no Mass of its own that year (*Missale*, 93); but its collect will be said as second of the five (p. 27, note 13), or else altogether omitted (*Missale*, 93).

p. 27, line 24. Cum consuetis memoriis.] *Obs.* D.—*Memoriae Consuetae.* These are said on days without rulers of the choir, thus:—
(i.) Jan. 14, and *until Ash Wednesday:* mem. of St. Mary and mem. of All Saints, as stated in *Obs.* B. and *Obs.*?
(ii.) *Easter-tide:* mem. of the Cross, mem. of St. Mary, and mem. of All Saints (cf. p. 35).
(iii.) *Trinity-tide:* mem. of the Cross, mem. of St. Mary, and mem. of All Saints (but no mem. of the Cross at Mass). Cf. pp. 42, 43, 46, etc.
(iv.) *Advent:* mem. of St. Mary and mem. of All Saints said *quotidie*, i.e. *quando de feria agitur*, after the Sunday collect (*Brev.* i. p. lvij.), which collect serves for weekdays, and is not then a mere memorial. On feasts of Nine Lessons (whether simple or double) the collect for the current Sunday is also used; but it then constitutes the 'memorial of Advent,'[1] and is followed by mem. of St. Mary, without that of All Saints. Cf. p. 115, *n.* 5.

[1] The Prayer-book quotidian use of the Collect for Advent Sunday does not at all correspond with the above-mentioned 'memorial of Advent;' but it exactly tallies with the Lenten use of our Ash Wednesday Collect, and of the old 'Memorial for Penitents.'

No memorial of St. Mary, of course, is required on the feast of her Conception (8 Dec.); nor is there any mem. of All Saints when the anthem *O Sapientia* is sung (16 Dec. See *Brev.* lvij., clv.).

Christmas Eve has its own rule, which is given in *Brev.* clxiv., and less carefully stated, *Brev.* clxij.

p. 28, note 1. 'Quotidie fiant memorie . . . *Brev. Sar.* ccccxxi.'

This note is misplaced. It properly relates to 'Feria ii.' on the preceding page.

p. 28, line 4. *Spiritus, et alme.*] **Obs.** E.

I. *The farsura 'Spiritus, et alme'* in *'Gloria in excelsis,'* is thus used:—

(i.) at the last service of St. Mary before Advent. (*Missale*, 585, 768*.) Cf. p. 115.

(ii.) at the last service of St. Mary before Septuagesima (*Missale*, 585, 768*), as in the present context.

(iii.) on the Octave of the Assumption. (*Missale*, 878.) Cf. p. 107.

(iv.) on the Octave of the Nativity of B. V. Mary. (*Missale*, 905. Cf. p. 109.

II. *The farsura 'Benedictus Mariae Filius'* is used on the same occasions as *'Spiritus, et alme'*; but both of them are subsequently extended to a fifth occasion, viz.:

(v.) the Octave of the Visitation (*Missale*, 610, 878, 905, 768*, 610, 796), on July 9th. Cf. p. 128, line 2.

p. 29, line 26. ¶Feria vi. de S. Juliano, iii. lec. cum nocturno.] See the subsequent Observation F. § (i.)—

Obs. F. *Concerning* Festa Trium Lectionum, *sine regimine chori.* On the following occasions these feasts are dealt with thus:—

(i.) *From Septuagesima until Ash Wednesday:* the feast is celebrated '*cum nocturno*,' and with only a Simple Invitatory (p. 29; p. 31, note 5; p. 53, line 1. *Brev.* ccccxcv. "Quacunque autem," etc.).

(ii.) *Ash Wednesday until after Low Sunday:* a memorial only of these feasts; and this only at Evensong of St. Mary and at Mattins of St. Mary. (pp. 31, 54; 119, Feb. 9; *Brev.* ccccxcviij., dlviij., dxl. in Pica 5 F.; *Missale*, 112.)

(iii.) *In Whitsun week:* exactly as in Easter week, as directed above in § (ii.). See p. 40, May 14; p. 58, May 21; and under Pentecost, *passim.*

(iv.) *From the Octave of Easter to the 'Octave'* [read '*Vigil*'] *of Pentecost* [*exclusive*]: these feasts have a Double Invitatory (*Brev.* iii. 255, '*et notandum*'); and so in Trinity week (loc. cit. '*similiter*'). So, formerly, within the Octaves of Corpus Christi (*ibid.*); but afterwards, when rulers were assigned to Corpus Christi week, then there was to be only a memorial of '*iij. lec. sine regimine chori*,' therein occurring, as in the section next following. (See p. 36, Feria vi. Eastertide; p. 72, June 5th, St. Boniface in Trinity week.)

(v.) *On Simples with Rulers*, including the like Octave days and Octaves; *and on commemorations of St. Mary*, etc.: Memorial was made of any *festa iii. lec. sine reg.*, there occurring. (*Brev.* ii. 473.) So on Inferior and Lesser Doubles, excepting that the memorial was 'silent'; but on no greater Double were these feasts noticed at all (*Brev.* ii. 474), except at service of St. Mary. See pp. 27, 28.

(Commem.), p. 29, fer. iii. Conversion of St. Paul, a Simple feast with rulers, with one of Three Lessons 'sine regimine' (S. Praejectus) annexed. Cf. p. 39, line antepenult. Two days 'infra Oct. [Ascensionis] cum regimine chori; mem. de martyribus [Gordiano et Epimacho].

Also, p. 271, line 8 from bottom, 'de Octava Corporis Christi, . . . medie lec. de S. Germano.' And in numerous other instances, expressed or understood.

The *Directorium* repeatedly omits such directions as these, probably on the supposition that no difficulty would arise thereby to the clerks of Sarum.[1]

Candlemas supplies an instance of a Major Double sometimes clashing with another Feast, *e.g.* St. Blaise '*Invit. simplex, iii. lec. cum nocturno.*' On p. 30, line 21, we find, at second Evensong of Candlemas, the direction, 'nulla fiat memoria de S. Blasio.'

p. 30, de Purificatione.] Memorials of St. Mary and All Saints are here omitted, being said only on days without rulers. See Obs. B. § iii.

p. 30, notes, line 3. *Delete* the last reference to the Breviary, 'iii. 89.'

p. 31, *in fine.* 'Feria vi. fiat mem. de S. Scolastica.' † Ad vesp. et Mat. de S. Maria.] The punctuation here is misleading. See § (ii.) of Observation F. The meaning is, '*fiat memoria de S. Scolastica ad vesperas B. Mariae; item fiat mem. de S. Scolastica ad matutinas B. Mariae.*' The full stop in the original, which we here obelize, should be no more than a comma.

p. 32, lines 22–24. The paragraphs, wrongly divided in our text (as in the original edition), ought to be connected thus: 'In anno bisextili fiet seruicium de S. Mathia in sabbato; et in vi. feria dicitur secundum Responsorium feriale.'

p. 32, line 22. In anno bisextili.] **Obs.** G. *Leap year Transferences*, etc.

(i.) *St. Matthias:* celebrated in Leap year on Feb. 25th, except with Almanack *G.*, where the 25th is always a privileged Sunday (viz. in Septuagesima-tide or in Lent), and this circumstance requires St. Matthias to be transferred to Monday, 26th.

In the *F.* almanacks, *F.* being a privileged Sunday on Feb. 24th, St. Matthias can only be kept on Feb. 25th; for in common (*i.e.* non-bissextile) years it must be transferred to the 25th, while in Leap years it already occurs naturally on the 25th. (See p. 32, 1 *A.* Also pp. 415, 494. 1 *F.* and 1 *G.*) On the place of St. Matthias' Day, see pp. 697–700 above, Appendix (xiv.) by Mr. Lunn.

(ii.) *St. David and St. Chad.* In Almanack *D.*, St. David falls on a privileged Sunday; and Monday is St. Chad's Day. Therefore, St. Chad remaining in his own place, St. David's feast must be kept after it, on the Tuesday. No Leap year begins with 1 *D.* (so far as the Sarum Pye

[1] As an instance of the omission of any absolutely thorough and exhaustive system of directions in the Pye we may note the case of the memorials of St. Sulpice and St. Prisca (17 and 18 Jan.). In Primum *A.*, memorials of these saints are directed to be said on commemorations '*de festo loci*' and '*B. Marie*' (pp. 27, 28). Maydestone duly repeats the rule for 2 *A.*, 3 *A.*, and 4 *A.* (pp. 51, 65, 78). But at 5 *A.* (p. 91) he gives only one direction (*de B. Maria*), instead of giving both or omitting both. And so with 3 *C.* (p. 216), where *per contra* the text says nothing of the *memoria* on the commemoration of St. Mary, while it mentions that on *commem. de festo loci.* Over and over again Maydestone writes in this careless and unsatisfactory manner, as Mr. Lunn frequently notes in the cases of SS. Tiburtius and Valerian on 14 April, Friday before Palm Sunday (5 *A.*); Protus and Jacinth, Sept. 11 (6 *A.*, 6 *B.*); St. Eustace and St. Mennas, Nov. 3 and 11 (6 *A.*); St. Alphege, 19 April, in Easter Week (4 *B.*); St. Basil, June 14, in Corpus Christi or Trinity Week (3 *B.*, 4 *B.*); SS. Processus and Martinian, and St. Swithin, July 2 (3 *B.*, 4 *B.*), etc., etc.; and St. Cuthburga, 31 Aug., omitted in ed. 1495. But see note 12 on p. 180, as to other editions. The rule is that '*festum iii. lectionum sine regimine*' has a memorial on any '*simplex cum regimine chori*,' whether the latter be feast day, octave day, day *infra octavas*, or *de commemoratione.*

makes any provision: cf. pp. xxviii., xxx.), but the other Leap years with Almanacks *D.* require no transference of St. David or St. Chad, for these feasts will then occur on Monday and Tuesday respectively.

The *E.* almanacks transfer St. Chad from a privileged Sunday to Monday, March 3rd; but their Leap years bring St. David to a privileged Sunday, and St. Chad to Monday; so that the former feast is transferred to *Tuesday* the 3rd.

The *F.* almanacks do not interfere with either feast in common years; but their Leap years bring St. Chad to a privileged Sunday, and thereby cause the feast to be transferred to Monday, March 3rd.

By a 'year' or 'almanack' *D.*, etc., is here meant one which *begins* with such a letter (*D.*, etc.) whether keeping it throughout (viz. in a common year), or changing it to the preceding letter (*C.*, etc.), as is done in Leap years.

See pp. 266, 343, 415; March 1st sub 1 *D.*, March 2nd and 3rd sub 1 *E* and 1 *F.*

p. 33, lines 25, 26. Festa vero SS. Edwardi, Benedicti, [et] Cuthberti differantur vsque in translationes eorum.] **Obs.** H. *Transference to the Translation of St. Edward*, K. M. (18th March to June 20th), *St. Benet* (from 21st March to July 11th), *St. Cuthbert* (from 20th March to Sept. 4th) *and St. Richard*, Bp. (from 3rd April to June 16th).

If the earlier feast of any one of these three first-named should fall in Passion-tide, or if that of St. Richard should fall in Passion-tide or in Easter-week (excepting Low Sunday), then the earlier feast is ignored for that year. In that case, however, the iii. Lessons of the Translation are increased to Nine, cf. *Legenda Exon.* ff. 34b–8, 62b, 83; but the Transl. of St. Richard has ix. Lessons in either case. (*Brev.* iii. 218, 249, 323.)

If St. Richard's Day should fall on Low Sunday (as it will with 1 *B.*), it is merely put off to the first vacant day of that week (the Tuesday), and is celebrated with Three Lessons and with rulers of the choir. (*Brev.* iii. 249, 250.) But that would have happened to the above-named feasts, as to any other feast with rulers, if they could fall on Low Sunday.[1]

In the Almanacks 2 *A.* and 2 *B.* St. Edward falls in ordinary Lent, and is there kept. But St. Cuthbert and St. Benedict fall in Passion-week with these two almanacks, and are therefore ignored until their Translation feasts occur. In Almanack 2 *C.*, St. Benet alone is thus delayed; but the other almanacks marked '2' (2 *D.*, 2 *E.*, 2 *F.*, and 2 *G.*) and all which are marked 1 (1 *A.*, 1 *B.*, etc. . . . 1 *G.*) delay all these feasts until their Translations arrive; for each of the earlier feasts will then fall in Passion-week or else in Holy-week.

The remaining twenty-one almanacks (from 3 *D.* to 5 *C.*, *i.e.* from Easter Day occurring on April 5th to Easter on April 25th) bring all three of the earlier feasts into ordinary Lent; and there they are kept in those years, leaving only Three Lessons for the Translations. See below, pp. 716, 718, our notes to pp. 55, 207.

p. 34. lines 12, 17, 25, 28, penult. et ult. Memoria de resurrectione.] **Obs.** J. *Memorial of the Resurrection.*

This memorial is not said on the Invention of the Cross (May 3rd)

[1] Easter week is forbidden ground for Saints' days, and so is Low Sunday. But the latter merely transfers the Saint's day with rulers to the first vacant day; while the other seven days of Easter absolutely abolish (*pro hac vice*) Simple Feasts (even *cum regimine*), and suspend Doubles until such time as they can secure both their Evensongs without interfering with intermediate feasts. This might be cited as a proof that Low Sunday is not, strictly speaking, the Octave of Easter. See Maydestone's *Tracts*, pp. xxxi. 18; cf. 54, 101, 120, *per contra.*

either at Evensong, or at Mattins, or at Mass; nor is it said at Evensong on Saturdays; but it is said on all other feasts with rulers, and on each Sunday (not being Holy Cross Day) until the Vigil of the Ascension *exclusive*.[1] The punctuations of p. 69 (Apr. 9th, in 3 *A*.), and of p. 416 (Mar. 30th, in 1 *F*.) show this more clearly than appears in other parts of the *Directorium*.

Memoria de Resurrectione was regarded as ritually incompatible with the feast of the Cross; nor could this memorial be said on Saturday evening (like that of Holy Trinity), for the Resurrection is rather chronological than anticipative in its commemoration; and therefore it does not fall in with the principle that 'the evening and the morning were the first day.' (*Gen*. i. 5.)

It should be noted that the 'Memorial of the Resurrection' is always so called; but that also the weekday memorial of the Cross (which recalls both the Cross and the Resurrection)[2] has been described likewise (*Brev*. ii. p. 475 *in fine*) as a '*Memoria de Resurrectione*.'

p. 35, lines 29 and *ult*. Memorie consuete.] As to the usual memorials in Easter, see above, *Obs*. D. § (ii.), p. 709.

p. 36, lines 13, 14. Feria vi. de martyribus Tyburcio et Valeriano, Inuitatorium duplex.] See *Obs*. F. § (iv.), p. 710, *supra*.

p. 39, line 34. (Feria ii.) memoria de martyribus.] There is no feast of martyrs either this day or on the morrow (May 8–9), nor does St. Nereus occur until Friday, May 12th.

In note 9, 'Gordiano et Epimacho' (as printed) is clearly wrong. 'Nereo, Achilleo et Pancratio' might come on May 11–12.

p. 39, line antepenult. (Feria iii. et iiii.) memoria de martyribus.] So always with '*iii. lec. sine regimine*' occurring '*infra octauas cum regimine chori*.' See above, *Obs*. F. § (v.).

p. 40, lines 24–26. (In die Pentecostes.) De festis iii. lec. fiat memoria sicut per oct. Pasce ad vesp. et mat. de S. Maria.] See above, *Obs*. F. § (iii.).

p. 41, lines 10–11. Nihil de S. Vrbano. Festum S. Adelmi differatur in sabbatum.] See the following observation, K. §§ (i.), (*a*).

Obs. K. *Annexed Memorials.*

Certain Feasts with Rulers, including both Doubles and Simples, annexed to themselves the memorial of some feast '*iii. lectionum sine regimine*' which had been deprived of its services. And as *festa iii. lec. sine regimine chori* can never be transferred, so neither can their memorial. Such memorial, therefore, is either said on its proper date, or else ignored *pro ista vice*.

Where the annexed memorial is left to itself on its own day, its senior co-feast being ignored or transferred that year, the rule for *iii. lec. sine regimine* unannexed memorial is always applied to annexed memorial; and at Sarum, herewith, there arise but two contingencies:—

(i.) when the annexed feast is thus left standing alone on a Principal, Greater, or Lesser Double, it is then ignored *pro isto anno*. (As in *Brev*. ii. 473, line 8, *seq*.; 474, line 12, *seq*.)

(ii.) If so left on a simple Sunday, or on any other Simple with rulers, then a solemn memorial of the annexed feast is used. (This is shown incidentally in *Brev*. mclxxxix. '*Quando*'; mcxc. '*Quod si*'; and is always directed for *iii. lec. sine regimine* in Breviary Pica and in *Directorium Sacerdotum*.)

[1] '*inclusive*' on p. 34, line 22, is an error for '*exclusive*,' and should be obelized accordingly.

[2] The *Memoria de Resurrectione*, strictly so called, has an Easter Day Collect; but the collect for the latter (likewise so called in *Brev*. ii. 475), which is really *de Cruce*, is very similar to the Collect for Palm Sunday.

Were these general rules observed when the senior feast remained on its own date, unsevered from its feast annexed, the latter would be obliterated with a frequency which would result in an absurd and an undesirable state of things.[1]

By the following mitigations any wanton sacrifice of these memorials was avoided :—

(iii.) Holy Cross, if kept on Sept. 14th, always has mem . solennis de SS. Cornelio, etc.; but if other doubles (kept on their own date) fall on Sunday, their annexed memorial is silent. (*Brev.* ii. 473.)

St. Nicomede's memorial on Monday, Sept. 15th (*Brev.* ii. 473–4), hardly illustrates this, being, rather, an exception to the following rule :—

(iv.) Always a memorial of any Feast annexed to a Simple with Rulers is said, when that Simple remains on its own day; and this memorial is 'silent' when clashing with Principal and Greater Doubles alone, but is otherwise 'solemn.' See *Brev.* ii. 473, '*De simplici*.'

The memorial of St. Sabina on Saturday night and on Sunday (Aug. 29–30), in *Brev.* mclxxxvii., '*In festo*,' illustrates this last rule.

The following rules, unless it is otherwise specified, are taken from our *Directorium.*

(*a*) If St. Aldhelm is transferred from Corpus Christi (1 *A.*, May 25th, p. 41), St. Urban will there remain; yet not to be recognized that year, even by a memorial, unless at service of St. Mary.

So with St. Urban thus left on Ascension Day (4 *A.*, p. 85), on Trinity Sunday (2 *E.*, p. 360), and of course on Whit Sunday (3 *E.*, p. 371); but so, also, with any other Feast Annexed, when its senior co-feast forsakes it on a Principal or a Greater Double.[2]

(*b.*) The solemn memorial of St. Urban on the Octave of Ascension (3 *A.* May 25th, p. 72) when relinquished by St. Aldhelm on that day.

So again on the Fifth Sunday after Easter (May 19th, in *F.*), when St. Dunstan quits that Sunday; but so also with any Annexed Feast, when its senior co-feast forsakes it on a Simple Sunday, or on any other Simple Feast with Rulers.[3]

(*c.*) The solemn memorial of SS. Christopher and Cucufas on July 25th (1 *A.*, *Brev.* mcxi., etc.), except only when St. James's Day falls on a Sunday (with the *C.* almanacks).

So with St. Ouen on Aug. 24th (6 *A.*, p. 107, etc.), except only when St. Bartholomew falls on a Sunday (with Almanack *E.*); but so, likewise, with any Feast Annexed to a Double, when the two remain together on a *feria.*

This rule is consistently followed throughout our *Directorium* and the Sarum *Breviarium*, except only on the Visitation, Transfiguration, and

[1] If the senior feast were a Principal, Greater, or Lesser Double, the feast annexed would always be obliterated by the Double itself; and though a Simple with Rulers could not thus react on its own feast annexed, it would leave it defenceless against the above-mentioned Doubles: any such Double, in fact, by immediately preceding or falling upon the said Simple with Rulers, would by such concurrence or occurrence obliterate the memorial thereunto annexed. But where some "pressing need of persons, places [and things] so requires," there Sarum Use relaxes the hardness of rules, as in the case mentioned in the text.

[2] See St. Potentiana on Ascension Day (3 *B.*, May 19th, p. 148, *n.* 5), on Trinity Sunday (1 *F.*, p. 419), or Pentecost (2 *F.* p. 431, *n.* 13; SS. Ciric and Julitt on Corpus Christi (4 *B.*, June 16th, *Brev.* mxxxiv.); SS. Alexander, Eventius and Theodulius, on Ascension Day (1 *G.*, May 3rd, p. 497).

[3] See SS. Prime and Felician on the Octave of Corpus Christi (2 *B.*, June 9th, p. 137); or on the Octave of Ascension (5 *B.*, p. 173, *n.* 4); SS. Ciric and Julitt (3 *B.*, June 16th, p. 150); etc., etc.

Holy Name (2 July, 6 Aug., and 7 Aug.). If any of these feasts fall on Sunday, the rubricks require a silent memorial of its Annexed Feast at first Evensong and at Mattins ; but if the feast fall on any other day of the week, the rubricks demand a 'solemn' memorial of the Feast Annexed. But here has been made a deliberate attempt to wipe out the very memorial of these saints in any form; and herein the Maydestonian[1] school would have completely succeeded, if it had not (happily) stultified itself on at least two occasions.

In the first place (6 *B.*, p. 178, Aug. 7th) '*memoria priuatim de S. Donato*' is ordered on the Holy Name ; and this is quite rubrical, for the Holy Name falls on Sunday, with Almanack *B.* Nowhere else, however, does the text of *Directorium* make any mention at all of St. Donatus ; and thus it would be forgotten by those who were already forgetting their rubricks, that St. Donatus should rightly have a solemn memorial outside of the Almanacks *B.*

The Breviary *Pica* erases this memorial altogether, even when it ought to be 'solemn,' and orders '*nichil de S. Donato*' (*A.* p. mccxlv.).[2]

The *Directorium* ought to have ordered silent memorial of SS. Sixtus etc., under *A.*, the day being Sunday, and to have assigned a solemn memorial under *B.* ; but we find nothing about the matter until we reach *C.* (Aug. 6th, p. 253), a fact which constitutes the second stultification of the Pye, wherein is ordered '*memoria priuatim de martyribus*' [*SS. Sixto, etc.*].

The *Sanctorale* of the Sarum Breviary (iii. p. 603) has also admitted this unrubrical novelty, instead of saying that a silent memorial is made on Sundays only.

Both the Breviary therefore (in its *Proprium Sanctorum*) and the *Directorium* likewise, are thus opposed herein to the genuine rubricks (*Brev.* i., ii.), and are equally inconsistent with their regular rubrical directions for other Annexed Feasts ; but in the case of St. Donatus the *Directorium* seems to have been purposely vague, while the Breviary *Pica* takes advantage of that vagueness to get rid of St. Donatus altogether.

Silent memorial of St. Hermes on Aug. 27th–28th (*A.*, p. 180), as St. Augustine's Day falls on Sunday with this letter; but so always whenever a Double Feast and its Feast Annexed fall on Sunday.

See also July 25th (1 *C.*, p. 202, and every *C.*; 'mem. de S. Anna sub silentio' on St. James's Day) ;

Oct. 18th (*D.*, p. 333 *n.* 13, 'mem. sub silencio de S. Justo' on St. Luke's Day) ;

Sept. 21st (*E.*, *Brev.* mcccxi.–xii., 'mem. de S. Laudo' on St. Matthew's Day) ;

Aug. 24th (*E.*, *Direct.*, p. 402, 'mem. de S. Audoeno' on St. Bartholomew's Day) ; etc., etc.

p. 41, lines 17, etc. *Quotidie infra octauas*, etc.] The punctuation of this direction here and in some other sections of the Pye is somewhat perplexing. It is better arranged and punctuated on pp. 73, 87, 347, 348. The sense may thus be given :—

[1] By "Maydestonian" I mean not only Clement Maydeston and his followers, but those also who first suggested that Corpus Christi and the Visitation should have Rulers '*per totas octauas*,' and that a multitude of Commemorations should be allowed to upset the whole Kalendar :—that 'up to date' school, in fact, which pretended to improve Sarum Use, and succeeded in giving the *Pye* or *Pica* its bad name, by introducing the only sort of 'hardness of the rules called the Pye' which can be justly alleged against the *Directorium*, as apart from the Breviary. (*W. S. I.*)

[2] St. Donatus is thus mentioned (negatively) in the Breviary Pie of 1531, but in no other passage in that volume. His name, however, occurs in the *portiforia*.

¶ Primum *C.*

p. 191, line 7. 'Ad missam dicuntur quinque collecte.'] **Obs.** O—*Five Collects* at Mass.

The '*quinque collecte*' are these:—
(1) of the Day,
(2) of St. Mary,
(3) of All Saints,
(4) for the Church, and
(5) for Peace.
Cf. *Obs.* C., p. 709, above.

p. 191, *note* 3. 'Feria j. et feria .v.' *read* 'Feria .iii. et feria v.'

p. 194, line 23, 24. Dominica (in albis) . . . de seruicio octauarum.] As to the question whether Easter has an Octave, see below, on this page and the next, *Obs.* Q.; also p. 712 *n.*, above.

p. 201, lines 14–16. Feria vi. de octaua. Ad uesperas . . . sicut in prima die preter Responsorium, quod non dicetur: ad ii. vesp. memoria de martyribus.] This direction is given piecemeal in various parts of the *Directorium*[1] and in its shorter forms is rather perplexing, being somewhat obscured by the old punctuation. It may be more fully and plainly expressed thus:—

Obs. P.—(9 Jul.). Feria [vi. *vel alias*], de octaua [Visitationis B. Marie]. ix. lec. Ad vesperas, antiphone, psalmi, et cetera, sicut in prima die: preter lectiones, et Responsorium (quod non dicetur ad secundas vesperas). Ad secundas vesperas, ['memoria de festo loci' *add.* 1 *E.* (p. 351)] solennis memoria de martyribus [vii. fratribus].

¶ Secundum *C.*

p. 207, lines 4, 7. Sabbato (Mar. 20) de S. Cuthbert . . . Festum S. Benedicti differatur vsque ad (xi. Jul.) translationem eius.] The rule (see pp. 712, 716, above) may be thus concisely stated:—

With Easter	*delay*	*and give ix. lessons*
in March or on Apr. 1st	SS. Edward Cuthb. and Benet	to their Translation
on Apr. 2nd or 3rd (*sub* 2 *A.*, 2 *B.*)	Cuthbert and Benet	to their Translation
on April 4th (*sub* 2 *C.*)	Benet only	to his Translation

⁂ Each later Easter gives (early) ix. lessons to each of the three saints, but iii. only to their Translations.

p. 207, line 11. Feria .v. de Annunciatione B. Marie, maius † dupl. *should thus be obelised*, as Lady Day is *minus* duplex.

p. 207, *line ult.* Missa dominicalis. **Obs.** Q. Missa dominicalis on the Monday after Easter week (instead of on Low Sunday).

A common form of '*Missa de Resurrectione*,' almost identical with that which is used for Easter Day Mass, is ordered for use on all Sundays after Easter (*Missale*, p. 391); and that direction equally

[1] *Cf.* 2 *C.* (p. 213), 3 *C.* (p. 225), 4 *C.* (p. 237), 5 *C.* (p. 249), 1 *D.* (p. 274), 2 *D.* (p. 286), 3 *D.* (p. 299), 4 *D.* (p. 312), 5 *D.* (p. 324), 1 *E.* (p. 351), 2 *E.* (p. 363); *et alibi ad* 9 Julii.

applies to Low Sunday, whose '*Missa de Resurrectione*' is but little different from the common form which is assigned to subsequent Sundays (*ibid.* 381–5). Each of these Sundays has also its own proper Mass; but this is said in the current week, and not on the Sunday itself (*ibid.* 385, 4th heading; 392, 1st rubrick). It is not that the actual Mass of Easter Day displaces the Mass of Low Sunday; but rather that every Sunday Mass, from the First to the Fifth Sunday after Easter inclusive, is so displaced, and that it is a *common* form of '*Missa de Resurrectione*' which thus displaces it.

This custom, therefore, proves nothing either for or against the recognition of an "Octave of Easter" (see pp. 712 *n.*, 718).

'*Missa de Resurrectione*' means any form of that Mass which has the introit '*Resurrexi*,' with the Epistle and Gospel for Easter Day: there are three such forms, and they vary as follows:—

	Easter Day.	Low Sunday.	Sundays ii.–v.
Graduale or *Alleluia*	'Hec dies.'	'Alleluia.'	'Alleluia.'
Sequentia	'Fulgens.'	'Laudes.'	'Victime.'
Additions to '*Communicantes*' and to '*Hanc, igitur.*'	with additions	with additions	without additions

p. 210, lines 26–7. Nisi in ecclesia Sarum tantum.] Hoc est (opinor) in die Assumptionis B. Mariae (15 Aug.). Sunt vero xxv. dominicae post Trin. in isto anno. Ecclesia nimirum cathedralis Sarum dedicata est sub titulo Assumptionis B. Mariae. (*Chr. W.*)

Quartum C.

p. 236, line 27. June 26, *for* octauis[3], *read* octauis[7]; the octaves in question being those of the Nativity of St. John Bapt.

¶ Quintum *C.*

p. 244, line 12. Feria iij. † memoria de S. Alphego.] This should be 'Feria .ii.'

p. 247, line 31. Cum missa de vigilia.] This rule for the Mass of the Vigil of St. John Baptist's Day, to be said on St. Audrey's Day, is noticeable.

¶ Sextum *C.*

p. 253, line 13. 'Feria .iiii. † de S. Laurentio' *is rightly corrected* to 'Feria .iii.' in the Ripon copy of 1501. (*i.e.* Aug. 10.)

p. 254, line 11. *Tres memorie.*] viz. those specified in *note* 4.

¶ Secundum *D.*

p. 277, line 6. Quinque Collecte.] viz. de S. Felice, de B. Maria, de omnibus sanctis, pro ecclesia, et pro pace.

p. 279, line 15. *Read* 'Mathia.'

p. 284, lines 3, 4. Tres fiant memorie.] viz. de S. Petronilla, de dominica, et de Trinitate.

p. 285, line 31. Cum memoriis consuetis.] de S. Maria, et de omnibus sanctis.

p. 286, line 3. Tres memorie.] sc. de S. Leone, de S. Johanne Bapt., et de Trinitate.

p. 286, line 9. Due memorie.] In laudibus, memoria de S. Petro; ad vesperas, memoria de apostolis Petro et Paulo, et de S. Johanne Bapt.
p. 287, line 8. Due memorie] sc. de dominica et de Trinitate.

¶ Tercium *D.*

p. 289, line 28. (Jan. 25) tres memorie.] de S. Preiecto, de dominica, et de Trinitate. In 1 *D.* and 2 *D.* (pp. 265, 277) St. Paul had to be transferred from a privileged Sunday to the morrow, but the annexed feast remained stationary, as is usual, and nothing prevented a memorial of it on the Sunday. See *Obs.* K., p. 713.
p. 293, line 24. (Apr. 23) Feria .ii. post Dominicam in albis. See above, *Obs.* Q, p. 718.
p. 299. The pagination is defectively printed.
p. 299, line 4. For '*Eterne patris*,' read '*Eterni patris*.'
p. 300, line 9. *Punctuate thus:* de Trinitate, sub silentio fiant.

¶ Quartum *D.*

p. 305, line 11. Inuitatorium † [3] duplex (*for* Inferius duplex) should thus be obelized.
p. 310, line 9. Tres memorie.] sc. de S. Basilio, de dominica, et de Trinitate.
p. 311, line 16. Tres memorie.] sc. de S. Leone, de S. Johanne Bapt., et de Trinitate.
p. 313, line 23. Due memorie.] sc. de S. Samsone episcopo, et de S. Panthaleone martyre. There is always memoria de festo iii. lectionum sine regimine chori, if a commemoration is kept thereon, whether the *Directorium* mentions it or not. See *Obs.* K., p. 713, above.

¶ Quintum *D.*

p. 315, line 28. Tres memorie.] sc. de S. Preiecto, de dominica, et de S. Maria, sicut ad primas vesperas.
p. 323, line 10. Due memorie.] sc. de SS. Geruasio et Protasio, et de octauis Trinitatis.

¶ Sextum *D.*

p. 328, lin. ante penult., *for* de martyribus [10], *read* de martyribus [12], *and add* note 12 de SS. Timotheo et Symphoriano.
p. 330, note 2, *for* Mar. xviii. *read* Mar. xx.
p. 339, line 17. Feria ii. de S. Thoma apostolo [6], inferius duplex.] The Brit. Mus. copy (1495) C. 35, f. 4, has the marginal note in MS. '*O Thoma did*[*ime*] dicitur super psalmum [*Magnificat*] ad vtrasque [vesperas].' It is shorn by the binder's knife.

NOTES AND OBSERVATIONS ON PART II. pp. 341–702.

¶ Primum *E.*

p. 341, line 13. Misse dominicales, sc. *In excelso*, etc.] See *Observations* C. and B., p. 709.
p. 341, line 16. *Spiritus, et alme.*] See *Obs.* E., p. 710.
p. 341, *note* 2. Nota quod quando luna, etc.] See *Obs.* A., p. 709.
p. 342, line 4. Fer. ii. de S. Juliano, cum nocturno.] See *Observations* F. (j.) and D. (j.), p. 709, above.
p. 342, line 25. In capite jejunii.] See *Obs.* F. (ij.), p. 710.
p. 343, lines 5–3 from bottom. See *Obs.* G. (p. 711). Only in Leap Year is St. David's kept on Tuesday.
p. 344, line 7. Festa SS. Edwardi, Cuthberti et Benedicti.] See *Obs.* H., p. 712.
p. 344, line 17. Solennis mem. de resurrectione.] See *Obs.* J., pp. 712, 713.
p. 344, lines 23–4. Feria ii. . . . Missa dominicalis.] See *Obs.* Q., p. 718.
p. 345, line 21. Inuitatorium duplex.] See *Obs.* F. (iv.), p. 710.
p. 345, lin. antepenult. Sabbato de S. Maria.] 'et memoria de S. Alphego' should have been added by Maydeston. See *Obs.* F. (v.), p. 710.
p. 346, lines 30, 32. 'Mem. de S. Cruce;' 'mem. de SS.' [Alexandro, Eventio et Theodulio]. On feasts annexed to doubles, see *Obs.* K. (iv.), p. 714.
p. 347, lin. ult. Ad mem. de octauis [Corporis Christi]. See *Obs.* L., p. 716.
p. 348, line 20. Mem. de S. Germano.] See *Obs.* F. (v.), p. 710.
p. 350, line 3, *note* 3. The Ripon copy of 1501 rectifies the omission thus in MS. (de martyribus) 'Geruasii et Protasii†. Inf. du. iii. lec.'
p. 350, line 5. De S. Edwardo.] See *Obs.* H., p. 712. The *festum aliud* is March 18th.
p. 350, lin. penult. See *Obs.* K. (iv.), p. 714.
p. 350, *note* 14. Due memorie.] See also *Obs.* M., p. 716.
p. 351, line 2. The Ripon copy, 1501, has here a note in MS. 'Secunde vespere erunt de S. Martino: et ad illas vesp. dici debent due memorie. Regula generalis est, quod quando festum ix. lectionum habebit seruicium suum infra octauas cum regimine chori, tunc habebit vtrasque vesperas.'
p. 351, line 17. Totum de octaua [Visitationis.] See *Obs.* P., p. 718.
p. 351, line 19. Et de martyribus [10].] The reference should be to note 11, and our note 10 should be expunged, as the day of SS. Processus and Martinianus being *festum iii. lectionum sine regimine chori*, annexed, has 'neither second Evensong, nor memorial in place of second Evensong' in this case.
p. 351, line 21. Feria vi. de S. Benedicto.] See *Obs.* H., p. 712.
p. 352, line 4. In iiii.† [1] feria.] This should be thus obelized, as the text is incorrect, the Wednesday being St. Osmund's Day.

¶ Secundum *E.*

p. 354, line 6. Quinque collecte.] These are, *de Die*, *de S. Maria*, *de Omnibus Sanctis*, *pro ecclesia*, and *pro pace*, as stated in *Obs.* O., p. 718.

p. 358, line 27. Propter vesperas habendas.] This reason given here for placing a commemoration seems worthy of remark.
p. 360, lines 4, 5. Nihil de S. Vrbano.] See *Obs.* K. (i.), p. 713.

℄ Tercium *E.*

p. 365, line 7. Quinque collecte. See *Obs.* O., p. 718.
p. 365, line 14. Sabbato, de S. Maria.] The compiler should have added here 'et memoria de S. Prisca.' See *Obs.* F. (v.), p. 710.
p. 366, line 6. Capitulum *Domine, Deus meus.*] A MS. correction in my copy of 1495 alters this to 'Cap. *Confitebor.*' (Chr. W.)
p. 371, line 3. Should this be printed thus: . . . Deduc; et R. feriale . . .? Or should 'omittatur' be changed to 'omitta*n*tur'?
p. 371, line 23. De festis iii. lectionum, etc.] See *Obs.* F. (iii.), p. 710.

℄ Quartum *E.*

p. 381, line 14. Dicatur *Deus, qui per vnigenitum.*] This does not mean that a different collect altogether is to be used, but merely the two words '*hodierna die*' of the Easter collect to be omitted on Low Sunday.

℄ Quintum *E.*

p. 395, lines 20, 21. Mem. de S. Vrbano.] See *Obs.* K. (ii.), p. 713.
p. 401, line 14. Feria vi. (Aug. 8). On the error here in the older *Pica*, see *Crede Michi*, § 164, *c.*, p. 74.

℄ Sextum *E.*

p. 403, line 26. De S. Cuthberto.] See *Obs.* H., p. 712.
p. 404, lines 16 *and* 23. De martyribus.] See *Obs.* K. (iii.), p. 714.
p. 407, line 26. On a similar error in the old *Pica*, see *ibid.* § 169, p. 75.
p. 408, line 15. Similarly, see *ibid.* § 173, p. 76.
p. 408, line 23. Dicantur R. ferialia.] The compiler should have added "pariter." See my *Salisbury Ceremonies and Processions* (1901), p. 262 *n.*, and the *Ordinale Exon.*
p. 409, line 14. Et postea ad crucem.] The Brit. Mus. copy has a marginal note, cropped in binding: '[Proce]ssio ad altare [S. Edmundi] et tunc ad [cr]ucem.' (Brit. Mus. C. 35, f. 4.)
p. 411, line 11. Feria .iiii. de feria.] The compiler should have added 'memorie consuete.' On which, see *Obs.* D. (iv.), p. 709.
p. 411, *note* 4, line 18. Dominica iii. Aduentus.] The Ripon copy of 1501 has 'Dominica ii.' in the text, but it has been corrected in an old hand to 'iii.'
p. 412, line 19. Feria vi. de oct. S. Stephani.] The compiler should have noted that 'Memoria de S. Maria' now begins again. See *Obs.* B. (i.), p. 709; and cf. pp. 116, 189, 263, etc.
p. 412, line 24. *The directing date should be* Jan. 4.

℄ Primum *F.*

p. 415, line 3. De S. Valentino—*i.e.* [memoria] de S. Valentino.
p. 415, lines 11–13. Feb. 24th–25th. St. Matthias: See *Obs.* G. (j.), p. 711, above.
p. 416, lines 19, 20. *The original punctuation should be amended thus:* 'totum de seruicio dominicali, memoria de resurrectione, cum missa. Non dicitur,' etc.
p. 419, *note* 5, *delete the second* 'xxvi.'

℄ Secundum *F.*

p. 434, line 31. Quatuor memorie solennes. Cf. pp. 461, 475. So also at June 9th (3 *F.*), June 16th (4 *F.*), and Nov. 17th (6 *F.*). See below,

Obs. M., p. 716. These for June 30th are specified under 1 *F.* and 5 *F.* (pp. 423, 475) as de S. Petro, de oct. S. Johannis, de dominica, et de Trinitate.

❡ Tercium *F.*

p. 443, line 7. Feria ii. de festo loci, propter vesperas habendas. This reason for placing the commemoration is noticeable.
p. 448, line 6. Due memorie, *viz.* de S. Etheldreda, et de Trinitate.
p. 449, line 25. Cum Collecta sub hac forma. *Presta quesumus omps. Deus, vt sanctorum tuorum quorum reliquie* [*in hac*], *etc.* See p. 89.

❡ Quartum *F.*

p. 452, line 9. Ad missam dicuntur quinque collecte. This direction for St. Felix' day (14th Jan.) under 1 *C.*, 3 *C.*, 5 *C.*, 2 *D.*–5 *D.*, 2 *E.*, 2 *F.*, and 4 *F.* (The Breviary twice prescribes '3 *Collecte.*') The five collects would be: 1. *de Die;* 2. *de B. Maria;* 3. *de Omnibus Sanctis;* 4. *pro Ecclesia;* 5. *pro pace*, as stated in *Obs.* O., p. 718, above. See also *Obs.* B. (ii.), p. 709, below. Under 1 *D.* the five collects are shifted to Jan. 16th, at the *missa de feria* (St. Marcellus' being a feast of iii. lessons only).
p. 460, line 30. iii. memorie, *i.e.* five collects, viz. 1. de S. Ricardo; 2. de SS. Cyrico et Julitta, MM.; 3 de octa. Corporis Christi; 4. de dominica; 5. de Trinitate. See *Brev. Sarum*, p. mclv.

❡ Quintum *F.*

p. 470, line 7. (Apr. 22–May 4.) Nihil fiat de tercia commemoratione. Cf. 1 *A.* (Apr. 24–29, p. 38), 2 *C.* (Jan. 18–23, p. 204), 1 *E.* (Jan. 13–18, p. 341).
p. 474, lines 5, 6, and 12. The British Museum copy (C. 35. f. 4) is corrected in MS. so as to adjust SS. Alban and Audrey as in our notes [2]—[2] and [6].
p. 482, line 14. Sabbato (Sept. 7) plenum seruicium de S. Maria. Here the *Pica* current in Maydestone's time had a false direction, 'In sabbato dicitur R. feriale.' See *Crede Michi*, § 164*a*, p. 74.

❡ Sextum *F.*

p. 487, line 1, *marg. The directing date*, 'Nov. 3.]' *should be inserted.*

❡ Primum *G.*

p. 494, line 4. As to St. Matthias in Leap Year with *G.* almanacks, see *Obs.* G. (i.).
p. 501, line 9. R. *Priusquam* nunquam dicitur in octaua die, secundum Ordinale Sarum.

Obs. R. It may be convenient to collect here all the citations of the SARUM 'ORDINALE' that we notice in the Pye.

(*a*) 2 Feb. Candlemas. Sacerdos hac die benedicens cereos siue candelas stabit conversus ad orientem vsque ad finem, secundum ordinale. p. 30, 1 *A.* Cf. *Defens. Directorii*, cap. 21, p. 10. *Crede Michi*, § 134, p. 67.

(*b*) 25 Mar., Lady Day. *Gloria . . . qui natus es de virgine* dicitur vtroque completorio, et ad vtrumque completorium pulsabitur cum duabus campanis, secundum Ordinale Sarum. pp. 81, 95, 4 *A.*, 5 *A.* Cf. *Crede Michi*, §§ 75, 141, pp. 48, 69 (where the quotation continues, 'sed ad collationem cum vna campana').

(*c*) June 22–23. Fer. v. de octa. [Corporis Christi.] Et festum S. Albani differatur in crastinum. Secunde vesp. erunt de S. Albano, secundum ordinale. p. 87, 4 *A.* Cf. *Crede Michi*, §§ 121, 149, pp. 65, 71.

(*d*) Nov. 18. R. *O beatum virum* pretermittatur; quia nunquam cantatur infra octauas [S. Martini], secundum ordinale. pp. 113–114, 6 *A*. Cf. *Crede Michi*, § 176, p. 77, where, however, the rule is differently given.

(*e*) April 24. Dom. iv. post Pascha . . . Ista dominica carebit vtrisque vesperis, secundum ordinale. p. 123, 1 *B*. On a similar case, 23rd Aug., see *Directorium*, 6 *D*., p. 329; *Crede Michi*, § 37, p. 38.

(*f*) Jan. 24–29. Vbi fiunt iii. commemorationes . . . missa *Adorate* cantetur in vi. feria pro summa missa, secundum ordinale. p. 131, 2 *B*.

(*g*) Apr. 24. Dom. ii. post Pasca . . . Ista dominica carebit vtrisque vesperis, secundum ordinale. p. 146, 3 *B*. (See p. 221.)

(*h*) June 6–11. Nota quo RR. de ii. nocturno dicentur infra octauas reliquiarum (July 11–16), secundum ordinale. p. 150, 3 *B*.

(*j*) Aug. 1–2. 'Festum S. Petri differatur in crastinum.' (1495). *Here the later editions* (1497, 1501, etc.) *have*, Nota quod festum S. Petri ad vincula non debet differri propter historiam inchoandam, vt patet expresse per ordinale in magna rubrica. p. 252 *n*., 6 *C*.

(*k*) Mar. 21. Ad vesp. de dominica, nulla fiat memoria de S. Benedicto, secundum ordinale. (*Later edd. omit* 'nulla.') p. 292, 3 *D*.

(*l*) Mar. 12. Fer. v. de S. Gregorio . . . Nota quod, in omnibus festis duplicibus in quadragesima contingentibus, pulsabitur ad (vtrumque) completorium cum duabus campanis vna vice tantum, secundum ordinale Sarum. pp. 318, 541, 5 *D*., 5 *G*. Cf. *Crede Michi*, §§ 75, 141, pp. 48, 69.

(*m*) Nov. 1. Cum memoria inchoetur *Vidi Dominum*. Totum officium fiat de festo omnium Sanctorum, cum memoria priuatim de dominica, et de Trinitate, secundum ordinale. p. 335, 6 *D*. Cf. *Defens. Diretorii*, capp. 2, 29, pp. 6, 11, 12. *Crede Michi*, § 172, p. 75.

(In die Omnium Sanctorum, omnes hore S. Marie dicuntur extra chorum more solito secundum Sarum. p. 335, 6 *D*.)

(*n*) Nov. 15. In officio misse dicatur sic, *sub honore Edmundi confessoris*, non *presulis*, secundum ordinale. p. 336, 6 *D*.

(*o*) July 1. R. *Priusquam te* nunquam dicitur in octaua die [Nat. S. Johannis Bapt.], secundum ordinale Sarum. pp. 501, 512, 524, 1 *G*., 2 *G*., 3 *G*. Cf. *Crede Michi* (edd. 1501, etc.), § 122, p. 65 *n*. But see *ibid*. § 153, p. 71.

(*p*) April 15. Dominica in ramis Palmarum . . . Sacerdos benedicens palmas et flores, stabit versus orientem, secundum ordinale Sarum. p. 542, 5 *G*. Cf. *Crede Michi*, § 79, p. 50. Passages will be found in Maydestone's *Tracts* (called *Defensorium Directorii* and *Crede Michi*), where citations from the Sarum *Ordinale* are expressly given, viz. at pp. 7, 9, 10, 19–20, 21; and 28–9, 29, 35, 41 (*bis*), 50, 51, 52, 53, 57, 67, 69, 70, 73. He claims, moreover (p. 80), for every statement in his *Crede Michi* that it is "true according to the Sarum Ordinal, and well thrashed out, and attested by the certificate and seal of experts" (*bene ventilata, ac peritorum virorum testimonio ac sigillis confirmata*). He cites also (*Tracts*, p. 35) an *ordinale quoddam* which prescribes the 'Capitulum *Apparuit gratia*' for lauds on the Vigil of Epiphany, whereas *Apparuit benignitas* is prescribed, as he says, by *Ordinale Sarum* (it is so in *Ordinale Exon*. 1337, fo. 34) and by his own *Crede Michi*, loc. cit.

He refers also (*Tracts*, p. 37) to '*ordinale nostrum*,' in which, it is said, the Rules respecting Conclusions of Collects were cancelled.[1] There are directions *de modo terminandi oraciones* printed by Mr. Frere in his *Sarum Customary*, pp. 240–42, from a late 14th cent. Ordinal and Customary MS. 175 at Salisbury, and from the British Museum Arundel

[1] Caxton's text, '*cassantur*,' seems to be preferable to '*causantur*,' which W. de Worde gives.

MS. 130, of the middle of the 15th century. See also *Brev. Sarum*, pp. vii.; ii. 363; and the Computus in the *Manuale* printed in our Appendix (IV.), pp. 616, 629, above.

¶ Secundum *G.*

p. 507, lines 17–18. Nota quod dies Pasce et dies Pentecostes non habent octauam diem.

p. 510, lines 10–11. Non fiat memoria de Spiritu Sancto per hanc ebdomadam [Pentecostes] ad vesp. et ad mat. B. Marie.

¶ Quartum *G.*

p. 533, *note* 14. Delete 'ad matt.'

p. 533, *note* 15. *For* 'SS. Marcellino et Petro' *read* S. Nicomede (ad mat.). There is no notice taken of Marcellinus and Peter here, because the Saturday is Whitsun Eve.

¶ Quintum *G.*

p. 542, *lin. penult. et ult.* April 20, Good Friday. Mr. Lunn observes that this is the first and only occasion throughout the Pye where this rule from Durand against funerals on Good Friday is stated.

p. 548, line 28. Tres memorie. [viz. de reliqu., de dom., et de Trin.]

On the Number of Memorials.

Obs. *S.* The collect for the day (SS. Swithin, etc.) with 3 memorials (de reliquiis, de dominica, de Trinitate) makes the collects even in number. It would be necessary, according to rule, to add at mass a 4th memorial (or 5th orison inclusive). This would be de Omnibus Sanctis. But the editions of 1497, etc., reduce the collects here to St. Swithun, Relicks, and All Hallows. See p. 548, *n.* 10.

The rule given in the *proprium de Tempore* of the Sarum *Missale* (pp. 6, 7) is to the following effect: "According to Sarum Use there are *never more than seven* Orisons said at mass, '*quia Deus in oracione dominicali tantum constituit* vii *peticiones*.'

In Lent *una sola oracio dicitur* (viz. on Lenten Sunday).

In feriis et in festis sine regimine chori, et quando dicitur missa Salus populi, *ab oct. Pasche vsque ad Ascensionem Domini* tres *dicuntur oraciones; quarum—*

(1) *de Die,*
(2) *de Resurrecione* (Deus qui per Vnigenitum),
(3) *de Omnibus Sanctis.*

Tamen in dominicis, quando de dominica agitur, nulla fiat memoria, *nisi aliquod festum alicuius sancti euenerit tantum.*

In estate uero, quando fit memoria de aliquo sancto in aliquo festo iii leccionum (vt infra octauam, uel in festo S. Sampsonis [xxviii. Jul.] *vbi fit memoria de* S. Pantaleone, *et in consimilibus) tunc sit—*

(3) *oracio de S. Maria,*
(4) *de Omnibus Sanctis, et*
(5) *pro uniuersali ecclesia.*

Item a Deus, omnium *vsque ad Aduentum Domini in feriis et in festis iii. lec. sine regimine chori, et in octauis, et infra octauas, quando chorus non regitur*, quinque *dicuntur oraciones; quarum—*

(1) *est de Die,*
(2) *de S. Maria,*
(3) *de Omnibus Sanctis,*

(4) *pro statu ecclesie, et*
(5) *pro pace.*[1]

In festo Processi et Martiniani [ii. Jul.] *fiat imprimis*—

(2) [oratio] *memoria de S. Swithun*, deinde,
(3) *de Apostolis*, et postea,
(4) *de S. Maria*, et tunc,
(5) *de Omnibus Sanctis.*

Quando vero dicitur missa Salus populi [*vel* Nos autem *per estatem*] *tunc*—

(2) *oracio* ['ii. *memoria*' Grad.] *erit de S. Maria,*
(3) *de Omnibus Sanctis,*
(4) *pro uniuersali ecclesia,*
(5) *pro pace.*"

In the cases where an even number of collects is prescribed, it was usual to add (at mass) another to make the number uneven (except in Christmas week, when no pains were to be taken to supplement the natural number for this purpose). See *Missale*, p. 4.

The additional *memoria*, making the *two* or *four* collects up to *three* or *five* was *Oratio de Omnibus Sanctis*, Concede, quesumus, omnipotens Deus, vt intercessio S. Dei genitricis Marie, sanctarumque omnium celestium virtutum, *etc.* (*Missale*, pp. 826*, 827*.) Or for choir services '*Conscientias*,' '*Infirmitatem*,' '*Omnium Sanctorum*,' '*Vide, Domine, infirmitates*,' '*Tribue quaesumus*.' See *Brev.* pp. cccxxiii., mclxxxv.–mcxcvi.; ii. 91–94, 283–5.

The Sarum *Graduale* expresses this more fully, and makes reference to the *dictum* of the great pagan poet (Vergil. *Eclog.* viii. 75), "septenarium numerum excedere non debet, secundum vsum Sarum: quia Christus, cum docuerit *Pater noster*, tantum comprehendit petitiones vij., que necessarie sunt tam corpori quam anime: et etiam de *numero impari Deus gaudet*, et ideo impares orationes sunt in missis dicende. Et nota quod numerus Secretarum et Postcommunionum semper concordet numero et ordini Collectarum." *Gradale Sarum*, 1528.

fo. 2. A similar reference to the *numerus impar* will be found in a Sarum document of 1278–9, which Mr. Frere has edited with the Sarum *Ordinale*, *Use of Sarum*, ii. p. 204. On the number of Collects, see also *ibid.* pp. 20, 53, 79, 93, 149–50, 203. And Frere's *Use of Sarum*, i. 195–6.

We gather from the *Graduale* that no need arises for the use of any of the *Orationes Generales* (*Missale*, 879*–882*) until the 1st Monday in Lent; but that thenceforward one of such collects will need to be said at each ferial Mass.

At each Mass (except in Christmas week)[2] throughout the year—

(*a*) the Collect for the Day,
(*b*) any prescribed memorial, or memorials,
(*c*) an additional collect, if needed,

make up a total of 1, or 3, or 5, or 7 collects.

The *Directorium* is somewhat irregular in its directions. Under

[1] '.v. pro vniuersali ecclesia.' *Grad. Sarum*, 1528, p. 2.

[2] The Second Mass on Christmas Day has two collects, and the even number is there maintained. The First and Third Masses of Christmas have each their single collect.

Mass on other days in Christmas week has the same number of collects as at Mattins, even if the Mattins has an even number.

"Tercium E" (p. 365) Dominica i. post octauas Epiphaniae (Jan. 19th) it merely prescribes—

'*totum officium de S. Wulstano.*'

But the Pye in the Breviary (p. cccxcv.), although it appears, as a rule, to aim at conciseness, gives the fuller, and the necessary, direction for—

(*a*) HIGH MASS OF ST. WULSTAN: 3 collects, viz.—

(1) *oratio de S. Wulstano,*
(2) *mem. de S. Maria, et*
(3) *mem. de Omnibus Sanctis.*

(*b*) MISSA DOMINICALIS IN CAPITULO, *sine memoria.*

ON THE NUMBER OF COLLECTS.

1. *One Collect* at Mass is evidently the normal use on Sundays, as still obtains on Sundays in Lent and Septuagesima tide, and at the Resurrection Mass on Sundays after Easter. But this ideal could not be preserved on other Sundays, for these have to have a Memorial of the Season (besides the Collect for the Day) or a Memorial of the Incarnation ('Mem. de S. Maria'). The Sundays in Advent, for instance, must have *Memoria de S. Maria*, and therefore they usually require *Memoria de Omnibus Sanctis* at Mass to make the number uneven. And this is so with ordinary Sundays from Jan. 2nd until Feb. 2nd (Candlemas). A Sunday falling on Jan. 5th or 6th (Vigil or Feast of Epiphany) is a natural exception. Or a *prescribed* memorial (as, *e.g.*, *de Octa. S. Andreae* in Advent, or St. Prisca in Epiphany-tide (xviii. Jan.) having already made up an odd number of collects, obviates the necessity of using a Memorial of Allhallows.

This applies, *mutatis mutandis*, in the case of every feast with rulers of the choir, whether it be simple or double.

2. *Three Collects at Mass* is not a *rule* for pro-festal days (a feria or a feast of iii. lessons without rulers), but is rather the Easter-tide exception to the pro-festal rule. See *Missale Sarum*, p. 6, last paragraph.

3. *Five Collects at Mass* is the general rule for week-days and feasts without rulers, and for the Mass *Salus populi* out of Easter-tide, the only exception to this rule (*Missale*, ubi supra) being the case mentioned just above in § 2.

The five collects normally are the following:—

(1) Collect of the Day,
(2) Memorial of St. Mary,
(3) " of All Hallows,
(4) " for the Church, and
(5) " for Peace.

No. (5), or even Nos. (4) and (5), may sometimes be pushed out by a prescribed memorial: as on SS. Processus and Martinian's Day (ii. July), where *memoria pro ecclesia* and *memoria pro pace* are both extruded because the two saints commemorated have completed the tale of five prayers already. In the case of a week-day on St. Samson's day, 28th July, *memoria de S. Pantaleone* comes in as No. (2), and thus *de S. Maria, de Omnibus Sanctis*, and *pro Ecclesia*, the usual Nos. (2)–(4) become Nos. (3)–(5), *pro ista vice*, and only *pro Pace* (the *usual* No. 5) is then dispensed with, as the number 5 is already complete without it. (*Missale*, 5–6.)

The case of Ash Wednesday and the remaining three days of that week is no exception to this rule. It is merely an instance of a *prescribed* collect (*'pro Poenitentibus'*) obviating the need of the collect which usually stands 5th. (*Missale*, p. 5.)

4. *Seven Collects at Mass* is the special rule for week-days in clean Lent and Passion-tide, from the 1st Monday to the last Wednesday inclusive. See *Missale*, p. 150; cf. p. 6 (top).

The seven collects are these—

(1) *De feria*,
(2) *pro Poenitentibus*,
(3) *de S. Maria*,
(4) *de Omnibus Sanctis*,
(5) *pro Ecclesia*,
(6) *pro Pace*, and
(7) *oratio generalis, pro arbitrio executoris officii.*

Of course he was limited in his choice of No. (7) to those provided in *Missale*, pp. 879*–882*, and specified on p. 6, viz. '*Pietate tua*,' '*Sanct[issim]ae*[1] *Dei genitricis semperque virginis Mariae, et Orationem omnium caelestium virtutum . . . quaesumus, omnipotens Deus, mentis et precibus placatus*,' '*Omnium Sanctorum*,' or '*Omnipotens sempiterne Deus, qui vivorum*,' which last each prebendary of Lincoln is required by St. Hugh to say daily after the special portion of the Psalter assigned to his stall. (*Liber Niger*, p. 301.)

¶ Appendix (I.).

p. 582, lin. penult. *For* Simplicis *read* Simplicio.

¶ Kalendar.

p. 597, *note*. 'My Lo: of Surrie': It was not until the following year (1514) that Thomas Howard, Earl of Surrey, was *created* Duke of Norfolk. His father, 'Jockey of Norfolk,' having died attainted on Bosworth field, the dukedom had been for some years accounted extinct.

¶ Appendices (III.)—(VI.).

p. 609, line 29. *For* G. (? C.) E. *read* E. (? C.) E.
p. 610, line 42. *For* must give place to *read* gives the earliest date for.
p. 620, lin. antepenult. *For* April 19th *read* April 29th.
p. 626 (*Tabula*, col. 5). The York *Horae*, 1517–18, supplies the two missing '*gradus*' numbers—xxiij. and viij.—in the Canon for letting blood, physic taking, and baths.

[1] '*Sanctae*' is printed in the Burntisland edition of the *Missale*, p. 6, but '*Sanctissimae*' on p. 880*. In the index of collects it is simply entered under the beginning "illius," as it is of a general character to which the name of any saint might be prefixed. '*Pietate tua*' occurs in the Sarum Litany suffrages, *Brev*. ii. 255. The six collects which appear in the Book of Common Prayer ('Assist us mercifully,' etc., etc.), to which were attached also, in 1549, those *pro pluvia* and *pro serenitate aeris*, were, in 1552, authorized for this supplementary use '*as often as occasion shall serve, after the Collects . . . of . . . Communion . . . by the discretion of the minister*.' The somewhat meagre rubric of 1549 had, if strictly construed, appeared to prescribe two collects only for 'the Supper of the Lord, and the Holy Communion commonly called the Mass,' viz.: (1) *De Die*, (2) *pro Rege*. But, not improbably, the old custom of adding an *oratio generalis, pro arbitrio*, prevailed. It was, perhaps, a half-unconscious return to the general rule of a single collect which, on the revisions of 1637 for Scotland, and 1662 for England, removed the Collect for the King from being a constant memorial, and threw it back as a supplement to the introductory devotions. In earlier times such a prayer had been said among *preces in prostratione* at a still more solemn moment in the service. (Maskell, *Ancient Liturgy*, ed. 3, p. 163.)

p. 633. 'Poto, Ligna cremo,' etc. These lines are given also in a supplement to the works of Baeda. Migne, *Patrol. Latin.* xc. p. 949.

p. 636, § (8). 'vii. embolismi faciunt vii. lunaciones esse xxx. dierum.'

Embolismus is a lunar year containing 13 new moons or lunations (while *annus communis* has, of course, only 12 new moons or lunations).

Obs. *T.* The cycle of 19 years, from which the 19 Golden Numbers arise, consists of 12 'common' years, with 7 'embolismal' years interspersed among them.

Under the Gregorian reformation of the Kalendar, the embolismal years were the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th of the cycle, as the lines—

'Tercius, et sextus,' etc.,

here cited in the York *Directorium*, declare. See Hampson, *Medii Aevi Kalendarium*, ii. 110. This (as Canon W. Allen Whitworth points out) implies that the years of that cycle are counted from Easter to Easter, the 1st year being that which ends at the Easter of Golden No. i. Mr. Lunn, under our Appendix (IV.), p. 620, § (xi.) above, states the same thing rather differently, giving the years with embolismic lunations as ij. v. vij. x. xiij. xvj. xviij. in the series, because Mr. Lunn counts (*e.g.*) the year from the beginning of the Easter lunation with Golden No. ii. to the beginning of the Easter lunation, G. N. iii. as "year 2," while Hampson and the York Pye call it "*annus tercius*," and so on. Hence there is a unit's difference in all their entries.

p. 636. 'Et certis mensibus assignantur,' etc.

The York Pye goes on to give a rule to show which of the 13 lunations in each of the 7 years is to be regarded as the embolismic one, and so to have 30 days, while the lunations without counting this one have 29 and 30 days alternately. '*M*obilis *i*bo *c*ifos *a*ce,' etc. The initial letters of the seven words in this line, *M*, *i*, *c*, *a*, *l*, *h*, and *c*, stand for the numerals 12, 9, 3, 1, 11, 8, and 3. They correspond to the seven embolismal years iii. vi. viii. xj. xiv. xvij. and xix. of the cycle, and imply that (to take the first and second case as an example) in the *third* year of the cycle the 12th lunation is the embolismal one, and in the *sixth* year of the cycle the 9th lunation is the embolismal one, and so on.

Hence in the xix years the embolismal lunations are those commencing on—

Nov. 3rd	in year	with	Golden	No.	ii.
Sep. 2nd	"	"	"	"	v.
March 6th	"	"	"	"	viii.
Jan. 3rd	"	"	"	"	xi.
Nov. 2nd	"	"	"	"	xiii.*
Aug. 2nd	"	"	"	"	xvi.
March 5th	"	"	"	"	xix.

* Nov. 2nd, Golden No. iii. This agrees with what is said in the last paragraph on p. 636.

p. 637. 'Embolis ascendens,' etc. Counting the years from one Paschal new moon to the next Paschal new moon, the year is either 19 days too long, or 11 days too short. The Paschal moon recedes 11 days in a common year, and *advances* ('*ascendit*') 19 days in an embolismic year. Easter itself (see p. 636, bottom) similarly ascends or descends (*recidit*), but not 11 or 19 days; for Easter is always on a Sunday. In fact, the year from Easter to Easter in a common year is always 50 or 51 weeks, and in an embolismal year 55 weeks, or (rarely) 54.

p. 637. 'Impar luna,' etc. See above, pp. 613, 620, No. (xi.).

p. 637. 'Post sim sum sequitur ultima luna datur.' The 'last Moon' must

be Feb. 19th. 'Sim' may refer, perhaps, to the entry, 'Symeonis episcopi et mar.' on Feb. 18th, in *Horae Ebor.*, 1536. On the next day the *vltima Luna* says, 'Here I am.'

p. 637. 'Principium mundi,' etc. The 'third *G* of March' is March 18th, which has *G* for its Sunday Letter. On the common supposition that the world was made in 7 consecutive days, the mediæval kalendars often have the entry '*Hic Adam creatur*' on March 23rd, 'the sixth day' from the 18th. And the 24th, the day before Lady Day, is *Locus concurrentium*, or point for the occurrence of the supernumerary days (or '*concurrentes*')—two in a leap year, and one in a common year—over and above the 52 weeks.

p. 637. 'Si tibi concurrunt,' etc. This aphorism, '*Of two evils*, love neither, but *choose the least*' (here ascribed to the Venerable Bede, a great authority upon the Kalendar, and upon chronology generally), is cited here in justification of the note upon the preceding page. The author means that it is better to put the Golden Numbers xiij. and ij. upon the same date (in November, in an embolismal year), rather than to have an embolism of only 29 days, and a December lunation of 30 days, which would be the only other alternative.

In a common year the Kalendar in November runs, for the four first days of the month, as it is usually printed—

	Aur. num.	*Lit. dom.*	
1		*d.*	Kalend.
2	xiij.	*e.*	iv. Nonas.
3	ij.	*f.*	iij. Nonas.
4		*g.*	prid. Non.

but in an embolismal year—

1.		*d.*	Kalend.
2.	xiij. ij.	*e.*	iv. Nonas.
3.		*f.*	iij. Nonas.
4.		*g.*	prid. Non.

(W. Allen Whitworth and Chr. W.)

¶ Appendix (IX.). On the 'Image of Pity.'

p. 657, line 2. Votive mensurations. The *Beverley Chapter Acts*, i. (Surtees Society's vol. xcviii. p. 400) supplies another instance in the record of a miracle of St. John of Beverley, circ. 1322. 'Quo facto, et dicto puero *ad dictum sanctum mensurato*, superna pietas sibi loquelam restituit.'

p. 658, *lin. penult.* For '*Psaltars*' read *Psalters*.

¶ Appendix (XIV.). Mr. Lunn's Letters.

p. 694. "The entry in the margin '*ff*ᵘᵉ' clearly means '*feria*'" (J. R. Lunn). I should rather suggest '*ferialiter*.' See *Brev. Ebor.* i. 2, 553, 558, 705–26 (*Rubrica de dominica*), *passim*; ii. 523. (Chr. W.)

TABLE OF KALENDAR MOONS, O.S. & N.S., UNTIL THE END OF 2199 A.D.

Dates of Paschal Full Moon, with Pica and Claves, will be found on the left of the Golden Numbers; but Epact for each Golden Number, with every date of its New Moons, will be seen on the right of the same.

Paschal Full Moon.	Almanac.	Claves.	Collocations. O.S. centuries till N.S.	N.S. 15•• 16••	N.S. 17•• 18••	N.S. 19•• 20•• 21••	Epact.	Dates of all the New Moons for each Golden Number.													
Mar. 21		11	xvj	iij	xiv		23		Ja. 8	Fe. 6	Mr. 8	Ap. 6	Ma. 6	Ju. 4	Jy. 4	Au. 2	Sp. 1	Sp. 30	Oc. 30	No. 28	Dec. 28
22	D 1	12	v		iij	xiv	22		9	7	9	7	7	5	5	3	2	Oc. 1	31	29	29
23	E 1	13		xj		iij	21		10	8	10	8	8	6	6	4	3	2	No. 1	30	30
24	F 1	14	xiiij		xj		20		11	9	11	9	9	7	7	5	4	3	2	Dec. 1	31
25	G 1	15	ij	xix*		xj	19		12	10	12	10	10	8	8	6	5	4	3	2	(31*)
26	A 1	16		viij	xix		18		13	11	13	11	11	9	9	7	6	5	4	3	
27	B 1	17	x		viij	xix	17		14	12	14	12	12	10	10	8	7	6	5	4	
28	C 1	18		xvj		viij	16		15	13	15	13	13	11	11	9	8	7	6	5	
29	D 2	19	xviii	v	xvj		15		16	14	16	14	14	12	12	10	9	8	7	6	
30	E 2	20	vij		v	xvj	14		17	15	17	15	15	13	13	11	10	9	8	7	
31	F 2	21		xiij		v	13		18	16	18	16	16	14	14	12	11	10	9	8	
Apr. 1	G 2	22	xv	ij	xiij		12		19	17	19	17	17	15	15	13	12	11	10	9	
2	A 2	23	iv		ij	xiij	11		20	18	20	18	18	16	16	14	13	12	11	10	
3	B 2	24		x		ij	10		21	19	21	19	19	17	17	15	14	13	12	11	
4	C 2	25	xij		x		9		22	20	22	20	20	18	18	16	15	14	13	12	
5	D 3	26	j	xviij		x	8		23	21	23	21	21	19	19	17	16	15	14	13	
6	E 3	27		vij	xviij		7		24	22	24	22	22	20	20	18	17	16	15	14	
7	F 3	28	ix		vij	xviij	6		25	23	25	23	23	21	21	19	18	17	16	15	
8	G 3	29		xv		vij	5		26	24	26	24	24	22	22	20	19	18	17	16	
9	A 3	30	xvij	iv	xv		4		27	25	27	25	25	23	23	21	20	19	18	17	
10	B 3	31	vj		iv	xv	3		28	26	28	26	26	24	24	22	21	20	19	18	
11	C 3	32		xij		iv	2		29	27	29	27	27	25	25	23	22	21	20	19	
12	D 4	33	xiv	j	xij		1		30	28	30	28	28	26	26	24	23	22	21	20	
13	E 4	34	iij		j	xij	*	Ja. 1	31	Mr. 1	31	29	29	27	27	25	24	23	22	21	
14	F 4	35		ix		j	29	2	Fe. 1	2	Ap. 1	30	30	28	28	26	25	24	23	22	
15	G 4	36	xj		ix		28	3	2	3	2	Ma. 1	31	29	29	27	26	25	24	23	
16	A 4	37		xvij		ix	27	4	3	4	3	2	Ju. 1	30	30	28	27	26	25	24	
17	B 4	38	xix	vj	xvij	xvij	26, 25'	5	4	5	4	3	2	Jy. 1	31	29	28	27	26	25	
18	C 4	39	viij	xiv	vj	vj	25, 24	6	5	6	5	4	3	2	Au. 1	30	29	28	27	26	
							0	7	0	7	0	5	0	3	0	31	0	29	0	27	

On the Table of Kalendar Moons, in Old Style, and until A.D. 2199, New Style.

*** This 'Table of Kalendar Moons, to serve until A.D. 2199' has been devised by the Rev. W. S. Isherwood. It will serve for the calculations of Mr. Lunn, and for those of Prebendary Whitworth also (see p. 729).

By '16_{**},' '20_{**},' and the like, we mean *any year* from 1600 to 1699, or from 2000 to 2099, or as the case may be. (Cf. p. 683.)

Use of the Table (p. 731).

(i) To find the Kalendar Moons, for Ever, from the Golden Number. Find the year's Golden Number in the current Collocation column. To the right, and in the same horizontal line, is the proper Epact for that year; and this is followed by every date upon which a Kalendar New Moon occurs that year. To the left of the Golden Number, and still in a line therewith, is the *clavis* for that year; and thence, omitting the numbered letters, the date of Paschal Full Moon will be seen on the extreme left in the first column.

(ij) To find Easter, &c., for Ever, from Golden Number and Sunday Letter. Find the date of Paschal Full Moon [see § (i)]. Easter will not fall on that date, but on the very next day which bears the Sunday Letter of the given year. That Sunday Letter will be found with a number attached; and this numbering (D. 1, E. 1 . . . B. 4, C. 4), easily extended to the end of the series (D. 5, E. 5 . . . C. 5), is that of the 35 Almanacks in the *Directorium* and Breviary *Pica*, and shows which Almanack will rightly prescribe for all feasts and services of any given year.

(iij) To find Kalendar Moons for Ever, from Epact. Use Epact in place of Golden Number, and proceed as in § (i).

(iv) To find Easter, &c., for Ever, from the Epact. Use Epact in place of Golden Number, and proceed as in § (ij).

Notes on Certain Epacts.

Epact 19′ belongs solely to that Collocation which the Book of Common Prayer reckons as No. 0; and this collocation has only been in use during 15_{**} and 16_{**}, *New* Style, nor can it again be used until the year 8511. When any Golden Number stands in the fifth line of dates, save xix. only, it follows the regular lunations of Epact 19, so that Dec. 2 will mark the last lunation in the Kalendar year. But Collocation 0 has xix. in this fifth line, yet no Golden Number on Jan. 1, nor even until Jan. 30; for which reasons, and because a short lunation is still required, it follows that Dec. 31* must be added. Golden Number xix., therefore, follows all the dates of Epact 19, but it passes on from Dec. 2 (Epact 19) to Dec. 31* (Epact 19′), thus completing two short lunations with the close of the Kalendar year. We do not place 'Epact 19′' in our table, but it would appear (if required) alongside of Epact 19, from which it only differs in adding Dec. (31*).

Epacts 26, 25, 24. It so happens that not all of these can be used together in the same cycle. Whether Epacts 26 and 24 be used individually or both together, they retain their fixed place in the table; but the position of 25 can only be determined by the absence of one of these two. Should 26 be absent, its place is filled by 25′, *i.e.* 25′ and 24 are used; but, should 24 be absent, then 26 and 25 are used, the unmarked 25 now filling up the place of absent 24.

INDEX TO THE KALENDAR AND PYE.

(II.)—GENERAL INDEX TO *DIRECTORIUM SACERDOTUM.*

*** It has not been thought necessary to register every occurrence of the most ordinary phrases and cues, but one or two entries have been considered to be sufficient in most cases.

ABBREVIATIONS USED IN THIS INDEX.

Ant. = Antiphona.
Brev. Sarum = *Breviarium ad vsum Sarum*, 3 vols. 8vo Cambridge, 1879–86.
Cap. = Capitulum.
doxol. = doxologia.
Epist. = Epistola.
Euan. = Euangelium.
hist., histor. = historia.
inuit. = inuitatorium.
lect. = lectio.
Missale Sar. = *Missale ad vsum Sarum*, Burntisland, 1861–83, 8vo.
offic. = officium.
Or. = Oratio.
Process. = *Processionale Sarum*, ed. Henderson, 8vo, 1882.
ps. = psalmus.
R. = Responsorium.
Seq. = Sequentia.
V. = Versus, *or* Versiculus.
† An obelus marks an error in the text.

Deo gratias.

Illustrations to Appendix (IX) to the *Sarum Directorium*, pp. 646–58. The "Image of Pity" or "Mass of St. Gregory."

PLATE I—Image of Pity and Arms of Christ's Passion, printed from a block (? Caxton, circa 1487). From the unique copy inserted before Caxton's folio *Ordinale Sarum* or Pye, cir. 1487–88. British Museum, C. 10. b. 16. ($8\frac{7}{8} \times 5\frac{3}{4}$ inches.)

PLATE II.—Mass of St. Gregory, an English miniature, cir. 1440, following the kalendar, and prefixed to the prayer *Oracio deuota ad Christum*, "O Jhesu Christe, eterna dulcedo te amancium," in *Horae B. V. Mariae*, Brit. Mus. MS. Harl. 2982, fo. 9. Size $3\frac{3}{4}$ (to $4\frac{1}{4}$) $\times$ 3 inches.

PLATE III.—Mass of St. Gregory, woodcut from *Missale Sarum*, 4°, Paris, F. Regnault, 1527. (Brit. Mus. C. 35. d. 10.) Size $4\frac{3}{8} \times 4\frac{4}{5}$ inches.

PLATE IV.—Elevatio Animae. Woodcut from *Graduale Sarum*, folio, 1528 and 1532; found also in *Missale Sarum*, folio, Paris, impensis J. Petit, J. Bienayse et J. Adam, 30 Jul. 1521. (Brit. Mus. C. 35. i. 8.) Size, $6 \times 6\frac{1}{12}$ inches.

PLATE V.—Mass of St. Gregory. Woodcut from *Missale Sarum* (Marian), folio, Paris, J. Amazeur for Gul. Merlin, 1555. (Brit. Mus. C. 35. i. 12.) Size, $4\frac{1}{4}$ (nearly) $\times 5\frac{1}{2}$ inches.

PLATE VI.—Image of Pity. Woodcut from *Horae B. V. Marie* ad legitimum Sarisburiensis Ecclesie ritum, 4° Paris, F. Regnault, 1535-36, lf. lxij. (also on leaves lxviii, lxxxv^b, cxliii). $4 \times 2\frac{3}{4}$ inches (Brit. Mus. C. 35. h. 15.)

PLATE VII.—Image of Pity. Woodcut from the same quarto *Horae*, 1535–36. lf. lvi. (also lf. lix^b). Size, $2\frac{7}{8} \times 2\frac{1}{8}$ inches (*ibid.*).

PLATE VIII.—Image of Pity. "Speculum Fidei." Woodcut in Heures à lusaige de Rõme, 8° Paris, Jolande Bonhomme veufe de Thielman Keruer, 1546–7. (Brit. Mus. C. 30. c. 2.) Occurs also in *Psalterium cum Hymnis*, 8° vidua Keruer, 1551.* (St. Mary's Vicarage, Marlborough, P. 6.) Size, $2\frac{7}{8} \times 4\frac{1}{24}$ inches.

PLATE IX.—The Crucifixion. Frontispiece for the latest original edition of *Ordinale* Sive Pica Sarum, or Directorium Sacerdotum. 4° Ri. Pynson, London, 1508. (Oxford, Bodl. 4° S. 33 Th. Seld.) The design very closely resembles the cut used by Claude Chevallon and F. Regnault in each of the three parts of their great Sarum Breviary in 1531, viz., at folios cxxij, lxxxviij^b, and cxxxvj^b respectively; measuring $4\frac{15}{16} \times 3\frac{3}{16}$ inches.

* Thielman Kerver printed *Sarum* Horae in 1497, and 1510, and his widow Yolande Bonhomme likewise did so in 1527, 1528, 1532 (two editions for J. Growte), and 1534. See Rev. Edgar Hoskins, *Primers*, pp. xli–xliii.

HARRISON AND SONS,
PRINTERS IN ORDINARY TO HIS MAJESTY,
ST. MARTIN'S LANE, LONDON.

PLATE I.


I·N·R·I
To them that before this ym=
age of pyte deuoutely say .v. Pr
ñr .v. Auyes & a Crede. pyteous=
ly beholdyng these armes of
xp̃s passiõ ar grãuted xxxij. M.
vij hũdreth & lv. yeres of pdon.



"Mass of St. Gregory."

Miniature from British Museum, MS, Harl, 2982, fo, 9,
(Horae B, V, Mariae, English work, cir. 1440,)

Dominica prima Aduentus. Fo. j.



¶ Missale ad consuetudinem

Ecclesie Sarum incipit feliciter. Et primo domi-
nica prima aduentus domini. Ad missam.
Officium.

Sarum Missal, 1527

4° F. Regnault, Paris.

from the copy (C.35 d. 10) in the British Museum,
reduced from the original $4\frac{6}{8}$ in × $4\frac{3}{8}$ in.

Dñica prima aduentus Fo. j.



¶ Missale ad usũ Sar: scripit feliciter Et primo dñica prima aduentus dñi. Ad missam. Officium. Ad te leuaui animã meam:

scilicet Ad te leuaui. &c. et postea dicat Gloria patri. & Sicut erat Quo dicto: iterũ repetat officium ut prius. Et sic fiat per totum annum tam in dñicis q̃ in festis scđm usũ eccl'ie

Sarum Missal, 1521.

reduced

from the copy (C.35 i 8) in the British Museum,

folio, impensis Petyt, &c, Paris.



Sarum Missal, 1555.

from the copy (C35 i 12) in the British Museum,

folio Paris, J. Amazeur, pro Gul. Merlin.



Sarum Horae, 1535-6.
4° Paris, F. Regnault,
(enlarged from the original 2 7/10 in × 3 9/10 in.)

Pl. VII



Sarum Horae, 1535-6.

Enlarged from the original $2\frac{1}{16}$ in × $2\frac{7}{8}$ in

F. Regnault, 4° Paris.

Speculum fidei.



¶ Cõment le benoist saict gregoire
Vit les maulx, tormẽs, et oppresse:
Quõ feist au hault aĩ filz de gloire

Vng iour en celebrant la messe.

Roman Horae, 1546.

8° Iolande Bonhomme Paris.

enlarged

from the copy (C.30 C.2) in the British Museum.



Frontispiece of R. PYNSON's *Directorium Sacerdotum*, 4to, London, 1508.

HENRY BRADSHAW SOCIETY,

FOR EDITING RARE LITURGICAL TEXTS.

List of Works already issued.

1891. I. MISSALE AD USUM ECCLESIÆ WESTMONASTERIENSIS. fasc. i. Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo. [Dec. 1891.]

III. THE MARTILOGE, 1526. Edited by the Rev. F. PROCTER, M.A., and the Rev. E. S. DEWICK, M.A., F.S.A. 8vo. [May, 1893.]

1892. II. THE MANNER OF THE CORONATION OF KING CHARLES THE FIRST, 1626. Edited by the Rev. CHR. WORDSWORTH, M.A. 8vo. [Dec. 1892.]

IV. THE BANGOR ANTIPHONARIUM. Edited by the Rev. F. E. WARREN, B.D., F.S.A. Part I. containing complete facsimile in collotype, with historical and palæographical introduction. 4to. [Aug. 1893.]

1893. V. MISSALE AD USUM ECCLESIÆ WESTMONASTERIENSIS, fasc. ii. Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo. [Aug. 1893.]

VI. OFFICIUM ECCLESIASTICUM ABBATUM SECUNDUM USUM EVESHAMENSIS MONASTERII. Edited by the Rev. H. A. WILSON, M.A. 8vo. [Aug. 1893.]

1894. VII. TRACTS OF CLEMENT MAYDESTONE, viz. DEFENSORIUM DIRECTORII and CREDE MICHI. Edited by the Rev. CHR. WORDSWORTH, M.A. 8vo. [Oct. 1894.]

VIII. THE WINCHESTER TROPER. Edited by the Rev. W. HOWARD FRERE, M.A. 8vo. [Nov. 1894.]

1895. IX. THE MARTYROLOGY OF GORMAN. Edited by WHITLEY STOKES, D.C.L., Foreign Associate of the Institute of France. 8vo. [July, 1895.]

X. THE BANGOR ANTIPHONARIUM, Part II. containing an amended text with liturgical introduction, and an appendix containing an edition of Harleian MS. 7653. Edited by the Rev. F. E. WARREN, B.D., F.S.A. 4to. [Nov. 1895.]

1896. XI. THE MISSAL OF ROBERT OF JUMIÈGES, BISHOP OF LONDON, A.D. 1044–1051, AND ARCHBISHOP OF CANTERBURY IN A.D. 1051. Edited from a MS. in the Public Library at Rouen, by the Rev. H. A. WILSON, M.A. 8vo. [July, 1896.]

XII. MISSALE AD USUM ECCLESIÆ WESTMONASTERIENSIS, fasc. iii. Containing an appendix giving certain Offices from Westminster MSS. in the Bodleian Library and the British Museum, together with full indices, notes, and a liturgical introduction. Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo. [Nov. 1897.]

1897. XIII. THE IRISH LIBER HYMNORUM. Edited from MSS. in the Libraries of Trinity College, and the Franciscan Convent at Dublin by the Rev. JOHN H. BERNARD, D.D., and ROBERT ATKINSON, LL.D. Vol. I., Text and Glossary.

XIV. Vol. II., Notes and Translations of the Irish Prefaces and Hymns. 8vo. [July, 1898.]

1898. XV. THE ROSSLYN MISSAL. An Irish manuscript in the Advocates' Library, Edinburgh. Edited by the Rev. H. J. LAWLOR, D.D. 8vo. [April, 1899.]

XVI. THE CORONATION BOOK OF CHARLES V. OF FRANCE. With reproductions in collotype of all the miniatures which illustrate the ceremony, and facsimiles of seven of them in gold and colours. Edited by the Rev. E. S. DEWICK, M.A., F.S.A. 4to. [Dec. 1899.]

1899. XVII. MISSALE ROMANUM, Milan, 1474. (The first printed edition of the Roman Missal.) Edited by the Rev. ROBERT LIPPE, LL.D. Vol. I. Text. 8vo. [Oct. 1899.]

XVIII. THE PROCESSIONAL OF THE NUNS OF ST. MARY AT CHESTER. With English rubrics. Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo. [Oct. 1899.]

1900. XIX. THREE CORONATION ORDERS: (1.) The Coronation Order of William III. and Mary II. (2.) An Anglo-French version of the English Coronation Order. (3.) Consecration of the Anglo-Saxon King. Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo. [Feb. 1901.]

XX. CLEMENT MAYDESTONE'S DIRECTORIUM SACERDOTUM. Edited by (the late) Rev. Canon COOKE, M.A., and the Rev. CHRISTOPHER WORDSWORTH, M.A. Vol. I. 8vo. [Feb. 1901.]

1901. XXI. FACSIMILES OF HORÆ B.M.V., reproduced in collotype from English MSS. of the 11th Century. Edited by the Rev. E. S. DEWICK, M.A., F.S.A. 4to. [Jan. 1902.]

XXII. CLEMENT MAYDESTONE'S DIRECTORIUM SACERDOTUM. Edited by (the late) Rev. Canon COOKE, M.A., and the Rev. CHRISTOPHER WORDSWORTH, M.A. Vol. II. 8vo. [March, 1902.]

The following Works are in preparation:

THE HEREFORD BREVIARY. Edited by the Rev. W. HOWARD FRERE, M.A., and LANGTON E. G. BROWN, sub-Librarian of the Hereford Chapter Library. 8vo. [In the Press.]

A MISCELLANEOUS VOLUME OF TRACTS ON THE MASS. Edited by Dr. J. WICKHAM LEGG, F.S.A. Containing:—

Ordinarium Missæ Sarum. From an early 14th Century Missal formerly in the possession of the late Mr. WILLIAM MORRIS, F.S.A.

Langforde's *Meditatyons for Goostly Exercyse in the tyme of the Masse.* (Bodleian MS., Wood 17.)

Alphabetum seu Instructio Sacerdotum. (Bodleian, Douce 14.) Collated with four other editions.

Dominican Directions for High Mass. From a 13th Century MS. (Brit. Mus. Add. 23,935); with an Appendix on Low Mass from a Dominican Missal printed at Lubeck in 1502.

Ordo Missæ of John Burchard, Rome 1502, collated with a shorter recension from a Roman Missal of 1501.

And other pieces. [In the Press.]

THE BENEDICTIONAL OF ROBERT OF JUMIÈGES. Edited by the Rev. H. A. WILSON, M.A. [In the Press.]

ABBOT WARE'S CONSUETUDINARY OF WESTMINSTER, AND THE CONSUETUDINARY OF ST. AUGUSTINE'S ABBEY, CANTERBURY. Edited by Sir E. MAUNDE THOMPSON, K.C.B., LL.D., D.C.L., F.S.A. 8vo. [In the Press.]

THE LITURGY OF ST. JAMES. Edited by the Rev. F. E. BRIGHTMAN, M.A.